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STORIES FOR CHILDREN.

"COME then, and like story-tellers, let us be at leisure, and our story shall be the education of our heroes. . . . You know that we begin by telling children stories which, though not wholly destitute of truth, are in the main fictitious. . . . You know also that the beginning is the chiefest part of any work, especially in a young and tender thing ; for that is the time at which the character is formed, and most readily receives the desired impression. . . . And shall we just carelessly allow children to hear any casual tales which may be framed by casual persons, and to receive into their minds notions which are the very opposite of those which are to be held by them when they grow up ? We cannot allow that. Then the first thing will be to have a censorship of the writers of fiction, and let the censor receive any tale of fiction which is good, and reject the bad ; and we will desire mothers and nurses to tell their children the authorised ones only. Let them fashion the mind with these tales. . . . At the same time, most of those which are now in use will have to be discarded.—Of what tales are you speaking ? he said. Those, I said, which are told by Homer and Hesiod, and the rest of the poets, who have ever been the great story-tellers of mankind.—But which are the stories that you mean, he said ; and what fault do you find with them ?—A fault which is most serious, I said ; the fault of telling a lie, and a bad lie.—But where is this fault committed ?—Wherever an erroneous impression is made of the nature of God and heroes, like the drawing of a linner which has not the shadow of a likeness to the truth."—*The Republic*. JOWETT.

THE centuries which have passed since these words were written have added little to the instructions under which stories to children should be told. If the names of the poets, and the phrase which expresses the pagan conception of God, could be exchanged for their modern equivalents, the counsel which Plato puts into the lips of Socrates would be good teaching for us still. There is frank recognition of the need of imaginative food for children. That is a great concession in one who means to end by excluding poets from his Republic. And there is put in the forefront of the instruction the really root-principle of justification for all imaginative teaching,—that the stories told should be, in some vital sense, true.

Starting from these positions, it is proposed to indicate, in a homely way, some quarters in which good stories and good matter for stories may be found ; and also some characteristics in the stories themselves,

and in the tellers of them, which are indispensable if the tastes and susceptibilities of the children are to be considered. My purpose is to concern myself only with such stories as are fitted to be of use in the moral upbuilding of the child. And I shall assume throughout, as a fact requiring no illustration, that the stories which, beyond all others, are fitted to do this, are those of the Bible.

It is a good sign that the interest in stories for children is on the increase. And it is a happy proof of the extent of this interest, that some of our ripest scholars have set themselves to tell to the children of the present generation the best stories of classic literature. Many of these stories, in the very shape in which we find them, are, of course, unfit for children. But many more come to us in shapes that are still pure, and fitted to convey lessons that will be a help in the moral training of a child. Even those which are only to be found in evil forms are resolvable into wholesome truths, and at any rate, in competent hands, capable of effective treatment for instruction. As Mr. Ruskin has pointed out, they are for the most part the record of the observations of the universe when the race was in its state of childhood. Why, when we are dealing with children, should we shrink from still availing ourselves of those primeval visions and conceptions? The same forces wage the same wars now as then. Darkness and light, night and morning, summer and winter, seed-time and harvest,—these are in continual conflict for the child at our knee as for the grown-up children who were the first forefathers of the race. Still the Dawn comes, seated in its chariot, driving its horses over the hills. Still Orpheus, in the infinite music of the morning, touches the harp to which all ears bend; still, as the evening deepens, his harp is heard anew. And for us, as for eyes long since closed, as we watch the gold-barred twilight deepening into night, Eurydice is lost; and in the tender thoughts of the hour, and the silence that falls on the earth, we know why the sound of the harp of her lover was quenched in the depths to which he descended, that he might find her again.

Still more suggestive as matter for stories are the old myths, when, from mere observation of natural objects and forces, they pass up to their second stage and become symbols of moral conflict; and the struggle between light and darkness, and between man and brute, has become the struggle between good and evil. Hercules, for example, kills the Nemean Lion, and ever after wears a helmet of lion's hide:—

“What do you think this helmet of lion's hide is always given to Hercules for? . . . What *was* this Nemean Lion whose spoils were evermore to cover Hercules from the cold? . . . What does all that mean? It means that the Nemean Lion is the first great adversary of life—whatever that may be—to Hercules, or to any of us, then or now. . . . Every man's Nemean Lion lies in wait for him somewhere. The slothful man says there is a lion in the way. He says well. The quite *unslothful* man says the same, and knows it too. But they differ in their further reading of the text. The slothful man says, *I* shall be slain; and the unslothful, *it* shall be. It is the first ugly and strong enemy that rises against us, all future victory depending on victory over that. Kill it, and, through all the rest of life, what

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was once dreadful is your armour ; and you are clothed with that conquest for every other, and helmed with its crest of fortitude for evermore" (*The Queen of the Air*).

Mr. Lewis Morris, in "The Epic of Hades," has shown what wealth of human interest and instruction lies in the most difficult myths of the past. And for children we have a book, ready to our hand, in which there is the richest and most suggestive treatment of them by a master in tales for children. Hawthorne's "Wonder Book" and "Tanglewood Tales" ought to be in every nursery library. As a successful adaptation of difficult matter to the higher instruction of children, it is as great a wonder as any of the wonders it narrates. Take only—it is really the first that opens—the story of "The Golden Touch." King Midas, in his insatiable greed, prays that everything he touches may be turned into gold, and his prayer is granted. He sees the world he lives in flushing into gold at his touch, and for just a little while is glad. But by-and-by he sits down to breakfast. The most delicious fish are served up to him ; they turn into hard gold the moment they touch his lips. That is bad enough. He begins to have some glimpse of his folly. His face reveals its sadness. At that moment Marygold, his only daughter, the joy of his life, comes in. Why is her father sad ? She will draw his sadness away with a kiss :—

"He bent down and kissed her. He felt that his little daughter's love was worth a thousand times more than he had gained by the Golden Touch. 'My precious, precious Marygold !' cried he. But Marygold made no answer. Alas ! what had he done ? The moment the lips of Midas touched Marygold's forehead a change had taken place. The sweet, rosy face, so full of affection as it had been, assumed a glittering yellow colour, with yellow tear-drops congealing on her cheeks. . . . O terrible misfortune ! The victim of his insatiable desire for wealth, little Marygold, was a human child no longer, but a golden statue."

Now, that is not only good art—as an old story retold—but it is most excellent instruction in the wisdom of life. And it is told with such exquisite freshness and simplicity that children never fail to be fascinated by it.

As we have seen, Socrates would banish lies, especially bad lies, from the tales told in the nursery. That is just another way of saying that the more truth there is in the stories, the better they will be. But it also implies that there are degrees and varieties of truth. And this is a most important thing to keep in mind. The truth which enters into stories is not like a theorem in mathematics, or a fixed quantity, or form. It is a symbol of the world in which we are living, and of the lives we are called to lead. And it has all the fulness and variety which we find in the realities it represents. One consequence of this is, that stories which in themselves are not true may yet, in the general impression they produce, bring the minds of children into contact with truth of a very profound and educative character. I am thinking, as I write this, of the Arabian Nights. The wonderful stories in that collec-

tion are, to grown-up minds, simply incredible. And the people we meet with in the world they open up to us are neither very amiable nor truthful. Even the heroes are people whom we might want to have whipped if they were living by our side. But when one thinks of the tales as a whole, and recalls the impression they made when first read, and especially when one finds himself so frequently repairing to incidents and events in the tales for symbols of things in one's highest life, it is easy to understand how great and real the general truth is which they hold up to view. It is the greatness, the wonderfulness, the manifoldness of the universe which these stories set before the mind of the child. They widen the boundaries of life. Those kings who wander about the streets in disguise to detect abuses, like Haroun-al-Raschid; those caskets fished up from the sea, in which genii dwell; those doors opening into vaults where treasures are hidden; those lamps which command spirits of the unseen world; those gigantic birds which carry the diamond-seekers into inaccessible valleys, and bear them up again to inhabited land; and those ten thousand unexpected turns and possibilities in the experiences of those whose lives are told,—it is all this which makes the Arabian Nights the invaluable help in the higher education of a child. The book pushes open new gateways for thought. It carries the child-mind into recesses, vistas, and reserved places; into splendours, enchantments, and achievements, by symbols which are level to the apprehension of childhood, and which can be exchanged without loss for truer, more scientific symbols as life goes on.

Much the same plea may be urged for our familiar books of folklore. And of these the "Household Tales" of the Brothers Grimm are, beyond all questioning, the best. They contain nothing which any mother would wish her child not to know. They are perfectly pure. And although there is plenty of magic in them, it occupies a lower place than in the Arabian Nights. It is no longer the mere wonder of life, as in these, which makes the interest, but in the main the struggle between innocence and malice, and between honesty and its opposite. Many of the tales are of innocent sufferers redeemed, or of deserving ones raised to honour, or, sometimes, of righteous lives crushed by evil-doers. Little Red Riding-Hood is devoured by the wolf in a world where wolves of the den and the castle were still too rife. But Cinderella becomes a princess. And the beautiful prince is delivered by Beauty from his bestial prison. If here and there it is roguery that seems to succeed, as in the Master Thief, that is only on the surface. It is really cleverness which triumphs. Jack the Giant-Killer uses many a cunning stratagem to bring his bulky enemies to their doom. But they are honestly used, and the successful use of them is a proof that intelligence is stronger than brute force, even in days when brute force seemed to rule the world. Many of these folk-lore stories, too, are adumbrations of Christian truth. Jack himself is a rough draft of a Redeemer. He goes about the world destroying cruel giants, and



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delivering princes and princesses imprisoned in their dungeons. The giants have long been a favourite subject for the story-tellers. But better far than these, as material for use with children, are the weapons by which they were overthrown. The sword of sharpness : what is that but the two-edged sword of the Word ? The shoes of swiftmess : what are these but symbols of that swift movement of the Word, when, like lightning, it lighteneth out of the one part under heaven unto the other ? And the cap of darkness : what is that but the hidden working of the Word when it takes hold of a people, speaking to souls when no speaker is visible ; speaking sometimes when the first speaker is lying hidden among the dead ?

Apart from the moral lessons given forth by these tales, it will be gain for the future studies of the child to have had the mind brought in contact with them. They are a vision of a time and a life in which our own have their roots. One can feel, in reading the stories, that they are the legends of people who were our kinsfolk. One can feel also that, back in their day, life was harder than it is now. The homes that shine out in those stories are homes in lonely places,—in the depths of woods, on the edges of moors, in districts where the wolf still prowled, or in unprotected villages, open to the ruthless incursions of outlaws and robbers. The reflection of the winter fire is on the face of many of the tales, and one almost hears the storm howling outside, which made the occasion when the family drew around the hearth to listen to them. While they are so seated, we know, from the very stories which are being told, that there are wanderers out in the darkness, baffled by the storm, looking wistfully for shelter. And it will not surprise, although it is sure to startle, the people around the fire, to hear a knocking at the door before the evening is spent, and the voice of a travelling tailor or shoemaker offering his labour for lodging and food.

I should like to have been able to say a word or two in favour of stories from the history of our own country. There have been plenty of writers who have written stories for children from national history, but only as a pastime, and without bringing the Divine elements in the history to the front. The late Rev. Mr. Mackenzie, of Dunfermline, made a fair beginning in his history of Scotland. But we want story-tellers, as gifted with the historical mind as those who write for adults, who have drunk deep at the real wells of history, who believe that God is King of the Nations, and that all events and lives that come into the story have their first relation to Him. We want workers who will set themselves to this work, not as subordinate to some other, or inferior, but as life-work, and of the best. The result for the spiritual education of children would be immense. School histories would certainly draw their supplies from history written in this light. And children would learn, on the benches of the school, that God has been as much at work in the history of their native land as in that of the Jews. The same providence, the same elements of human nature, the same lights and shadows

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in the human wrestle for progress, which give such intense interest to the books of Samuel and Kings,—and, if it is not wrong to mention them in the same sentence, to the historical plays of Shakespeare,—wait to be drawn into histories which shall be a perennial delight to children.

But I must pass from the sources where stories are to be found, to the mention of some characteristics of the stories themselves.

A great secret in the art of telling stories to children is, to leave a good half to be filled up by their own imagination. Bunyan was a master in the use of this secret. With what brevity he tells the story, which Sir Noel Paton painted lately, of "The Man with the Muckrake!" There is like brevity in all the best passages of the "Pilgrim's Progress." A child does not want what is called "exhaustive treatment" of a story. Here, as at higher levels, the half truth is greater than the whole. The late William Arnot, as a speaker to children, was an eminent instance of the ability to meet in this way the craving for stories which is in children. He met it with happy analogies, and incidents which he had picked up on the commonest paths,—some tiny fact, some process in a manufacture, some fact connected with the garden, some passing event: everything was grist to that mill. A train entering on the right rails by the switch; ships meeting in mid-ocean, and hailing each other in the only moment possible; rafts floating down a river, to be broken up at the port after their one voyage; potatoes planted in a weedy field to clean it; a child's windmill as a symbol of the world's whirl when in motion,—as a symbol, when at rest, of the poor elements of the world as seen on Sunday; a friend knocking at a poor woman's door with a gift of money, and refused admission because she thought it was the taxman, to show that the heart needs to know both Who knocks and What is in the knocking hand:—there was no end to such half-stories in Arnot's teaching; and the half not only became the whole, but the lesson went as deep into the hearts of adults as into those of children.

It would be well, either in writing or telling stories to children, if the distinction were more kept in view than it is, between stories *about* children, and stories *for* them. As a rule, children do not want to be *always* hearing about themselves. Good fairies, benevolent kings, beautiful queens, mighty hunters, daring sailors, heroes and heroines, are much more in their way. And their way in this is the way of nature. As life advances, the charm of the life that is for ever behind us becomes greater, while the studies of early childhood will hold the oldest of us like a spell. But the same studies will excite only a languid interest in those who are children still. Miss Montgomery's touching and beautiful story, "Misunderstood," is an instance in point. It goes to the heart of a parent at once. It is a lesson for parents. But although it is the history of a child, it is not a story for them. Or, take the Christmas stories of Mrs. Molesworth, which have added a new delight to Christmas literature. "The Tapestry Room" is not a story for children in the same way that "Carrots: Just a Little Boy" is. It is a study, and a pro-

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foundly interesting study in child-life,—the working out of the effect which new and exciting circumstances have on a lonely, susceptible, dream-touched nature. An orphan boy arrives, after a long journey, at a great, rambling, old mansion, which is to be his home. And he is sent to sleep in a tapestry room. The figures on the tapestry live and speak to him in his sleep. The peacocks, standing on the palace stairs, invite him to come up the steps. The great doors open and draw him inward to wonders such as he never saw before,—forests of rainbows, lands of the frog, and things both old and new which he was seeing and being impressed by every day in his new home. It is all very natural, and, to grown-up people, most interesting; but not in the same way, or to the same extent, to children, as every page in the story of "Carrots" is. That is the perfection of story-telling for children. It is about children, it is true; but it is about them in a way that interests children. Innocent pleasures, innocent sorrows, inexperience, affection, childish friendship and adventure, mingle into a whole that at no point allows the attention of the young reader to escape.

Are there any children now who read Jacob Abbott? He was the prince of story-tellers in his day. The children of my acquaintance, thirty years ago, used to prefer his Franconia tales to every other story-book that came their way. In one particular circle, it became a fond hope that some happy day or other they would be able to visit Franconia, and meet the little heroes and heroines for themselves. It is difficult for grown-up people, taking up the tiny volumes in the series, and carelessly glancing over them, to understand the fascination there was in every page of them for children. Partly, no doubt, so far as English children were concerned, it might be the vision of New England life and scenery—so vivid, so fresh—which they disclosed. But it was principally the perfect sympathy with child-life they expressed, and the happy and most natural ideals of child-life which they portrayed. In what state of the Union are you helping others now, dear Beechnut? And where are Phonny, and Ellen Linn, and Mary Bell, and Agnes—Agnes that was blind, but only for a time—and Mallevile, and Wallace, and Rudolphus—Rudolphus who fell, but rose again? I have read many stories for children, and many that stirred me more in the reading, but none that came closer to my heart, or kept hold of me for so long, as those delightful—I am afraid, now rather forgotten—tales. Yet what were they? Mere stories of single days, of bits of life,—stories without end, always beginning, always fresh, always filled with interest,—excursions in woods, on ice-fields, blueberrying, rides in a waggon, games in an outhouse, manufacturing of toys. They are simply the story of the innocent joys and sorrows of childhood—and of children who are "not too good for human nature's daily food,"—and of opportunities of consideration for others, and occasions for self-denial, and outbreaks of self-seeking, and triumphs over faults, and of beautiful joys and friendships,—all swimming in an air of most real child-life.

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One can hardly write about stories for children without referring to Hans Andersen. I fear I shall be set down as heterodox if I express any doubt of his value in this connection. But my experience of his stories has been, that only a small proportion of them can be told with any good effect to children. They lose themselves too much, so far as children are concerned, among the pathetic circumstances of life. Yet, when he is good, how perfect the form of goodness is !

Children can do with details. Thus, the details in *Robinson Crusoe* are nearly as fascinating as the story. But they must always enclose facts. Colours, sounds, forms, movements, lights, shadows, unexpected events, scraps of natural history, lessons in hunting or fishing,—all these are welcome to them, if naturally told. But they strongly dislike grimace, melodramatic recitation, silence, bounce, mincing of words,—above all, patronage and speaking down to them. They have two qualities which are nearly as strong in them as imagination,—these are, self-respect and sincerity. And many an otherwise skilful player on the story-instrument is foiled because he will not remember this simple fact.

But I must bring these slender notes of a wide subject to a close. I have only skirted the edge of it ; and I feel it as an ungraciousness that I have not been able to mention writers who have done real service as story-tellers for children. Clouds of faces look reproachfully at me, from my memory of these stories, and I can only wave a gentle farewell to them :—Robert and Harold, the Young Marooners ; The Little Savage ; The Forest Exiles ; The Young Yägers, the adventurers at Ungava ; the boys and girls in George Macdonald's stories, and in Miss Alcott's ; Jessica and the humble people of Derby Haven and Pilgrim Street, and of the Cornish stories of Guy Pearse, and the immortal Tom Brown ; and how many more, the histories of whom I have read, but cannot now recall the names.

I will simply say, putting into a general statement what is capable of almost endless illustration, that the stories we tell to children ought to be such as, first of all, do no dishonour to God or His laws ; and next, do not magnify any kind of life condemned in His Word. Stories that tell of humble people serving their generation, of humble services rendered as to God ; stories that set forth the great qualities of consideration of others, self-denial, self-surrender, generosity, patience, obedience, truthfulness, and honesty,—these will always be the most helpful. But hateful and to be avoided are stories which foster pride of heart, or race, or birth, or self-importance, or forwardness, or Pharisaism, or religious bigotry.

There has been an immense increase in children's literature of late, and our American friends have taken an honourable place in it. It is a new condition for those who have to deal with children. It is one which it would be foolish to regret ; yet we may venture to say concerning it, that it is not an unmixed good. And it would be well if measures could be taken to get the good and not the evil in it.

Even good things will drive another out in a world that is small.

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And the mind of a child, after all, is small. At any rate, it may fairly be questioned whether multitudes of books can impress young minds in the same rich way, and to as bountiful issues, as single books often repaired to—often pondered, and read and re-read in early life. The days are drifting into the past, when the "Pilgrim's Progress" was the principal Sunday book of the family. Never more shall it work the wonders it used to work, when it had successive generations of children all to itself. The city of destruction, the burdened pilgrim, the wicket gate, the cross, the palace beautiful, the delectable mountains, the shining city; there shall never again be children in the world to whom those symbols shall be as real as the scenes amid which their lives are passed. If this be really in store for us, it is another among many calls to set ourselves to revive the reading of the Bible in our homes. In that great storehouse lie sleeping other pilgrims and other songs of the celestial city as rich as Bunyan's.

Even as I write, there comes a hint of an old fashion once very common in the homes of England and Holland, which, or some substitute for which, might be helpful in this direction. In many an old mansion, the great fireplace was filled with tiles, which told, in their own way, the stories of the Bible. At a time when many old fashions are coming back, is it foolish to express the wish that our Mintons and House architects would bring back the fashion of lining the fireplaces of the chief rooms with Bible-story tiles? Even before they have learned to read, the children might in this way become familiar with some of the greatest and most character-making stories of the past. Seeing these daily, and continually receiving impressions from them, the multitude of books chasing one another out of the memory, would become a less serious evil. A stream of teaching, constant in its flow, and as good as it is constant, would come from the picture-fireplace, or its substitute, and find reservoirs and waiting-places for the future in the depths of memory. And that good fruit would come of it, let the following extract show:—

"In the common room of the family," says Dr. Charles Stanford in his interesting Life of Philip Doddridge, "the fireplace was lined with Dutch tiles, which set forth the chief events of Scripture story. In some old house you may have seen a duplicate of this pictorial Bible, with its glistening blue and white illuminations, to wit—the apple tree with a serpent in it; Noah looking out from the window of an ark smaller than himself; Eli falling back from the top of a five-barred gate; a very great Jonah coming out of a very little whale; Peter sailing over the sea of Galilee in a Dutch three-decker; a prodigal son in a periwig, &c. But the child was not old enough to be critical. These tiles were, doubtless, full of wisdom and of wonder to him, and were glorious with suggestions, out of which his mind made its own pictures and lighted its own poetry. Before he could read, his mother used to teach him delightful lessons out of this book, and these never faded. Thus he took his first degree. And here began the Biblical scholarship that found final development in *The Family Expositor*.

ALEXANDER MACLEOD.



## CLAUDE OF CHARENTON.

**H**ISTORY has preserved for us a record of at least ten persons bearing the name of Claude. But of these, only two stand out so prominently on the page as to catch the reader's eye,—the one, Claude of Lorraine, the unrivalled landscape painter—the other, Claude of Sauvetat, the famous champion of Protestantism. Both are illustrious. Each was eminent in his own department. They were contemporaries—both 17th century men—both Frenchmen. It is of the latter only that we purpose to write in the present paper—of Claude the controversialist, the pastor of Charenton, the antagonist of Bossuet.

The sources of information regarding him are by no means so numerous, so varied, nor so generally accessible as might reasonably be expected. The few lines in the preface of Simeon's edition of "Claude's Essay on the composition of a Sermon" (the work by which he is best known amongst us), are all that the majority of readers can conveniently consult. The most satisfactory authorities are in French, still untranslated, and only in a few public libraries. Perhaps the fullest biographies that we have in English are those in "Middleton's Biographia Evangelica," vol. iv., and R. Robinson's edition of the Essay (above named), 2 vols., 1778. They were both founded on the original memoir\* of Claude, written by the Rev. Abel Rodolph de Ladeveze, pastor of the Reformed Church, Amsterdam, to which we are mainly indebted for the particulars of his life. In the estimate we now venture to present of his character, genius, and labours, we have been aided by incidental references in the works of several French authors (contemporary and later), but above all, by the reading of his own writings.

Jean Claude was born in the year 1619, at Sauvetat, a small town in Lower Guienne. His early studies were directed by his father, Francis Claude, pastor of the church of Montbazillac, a pious, scholarly man, who sent him to Montauban to study philosophy and divinity, with a view to the ministry, to which he was admitted by the Synod of Upper Guienne in 1645. His first charge was in La Treyne, but after twelve months' labour there, he was removed by the Synod to St. Afrique, in Rouergue, where he remained eight years. On the 8th November, 1648, he was married to Mdlle. Elizabeth de Malecare, a daughter of

\* A small 12mo vol., entitled "Abrégé de la vie de M. Claude. Per A. B. R. D. L. D. P. à Amsterdam, 1687." After a somewhat careful examination of the different brief memoirs of Claude that have been written since his death, we are of opinion that all the authors, with the exception of Moreri and Bayle, did not take the trouble of seeking any information about Claude beyond that contained in the memoir of Ladeveze. The following authorities, among many others, were examined:—Moreri, Bayle, Nicéron, Biographie Universelle, Middleton, Chalmers, Mosheim, Rees, Knight, Hallam, Encyclopedia Britannica, Ripley & Dana's do., McClinton & Strong's do., Crowe's History of France, and Larousse's Encyclopedia.

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a parliamentary lawyer. On the 5th March, 1653, was born his only son, Isaac, who afterwards (1678) became minister of the church of Clermont-Beauvoisis, near Paris, and whose ordination he had the satisfaction of himself conducting, as his own had been by his father. Shortly after the birth of his son, he received and accepted a call to Nismes, then one of the most important strongholds in the Reformed Church of France. Here his duties were very onerous. He preached daily; the visitation of the sick was incessant, and the business of church courts engrossing. Besides all this, he voluntarily lectured to divinity students, whose numbers increased greatly by his singular instructiveness, attention, and care. For eight years he thus ministered in Nismes, till he was silenced by the Government, because of his opposition to a project of union between Catholics and Protestants that had been set on foot by Louis XIII. and Richelieu. As the interdict applied only to the province of Languedoc, he went to Montauban, the Wittemberg of France; and quite unexpectedly, in this city of his old *alma mater*, he was called to a church, in which he laboured most happily for four years. "He there lived," says his biographer, "in a perfect union with his colleagues, cherished and esteemed by his church, and charmed with the beauties of their climate, which he looked upon as his second 'place of nativity,' having there 'performed' his studies." As he had by this time become a formidable enemy to the Romish hierarchy by his controversial writings against M. Arnaud and M. Nicole, he was again interdicted. Having gone to Paris, to seek to have the interdict removed, the leaders of the metropolitan church of Protestantism at Charenton fixed their eyes upon him; and when liberty of speech was once more granted him, he agreed to become their minister. This was in the year 1666. His occupancy of the pulpit of Charenton, which will ever be associated with the honoured names of Daillé, Drelincourt, Allix, and Mestrezat, drew all eyes towards him. He was chosen Moderator of the Synod, and for nineteen years he was the acknowledged head and oracle of the Reformed Church of France.

This period is marked by the publication of most of his works, and the holding of the celebrated conference with Bossuet, which has long been regarded as one of the most memorable theological duels on record. Mdle. de Duras, a niece of Turenne, had been a member of the church of Charenton, but with undisguised leanings towards the Roman Catholic faith. As it would seem, she had fully intended to abjure Protestantism at the time she projected the conference scheme; it is now generally believed that she only wished to do so with pomp and formality, and rightly enough guessed that this would be secured by connecting her name with two such celebrated men as Claude and Bossuet. Accordingly, she gave out that she was greatly troubled with conflicting religious doubts, and expressed a wish that these two great experts should meet privately with her and a few friends, to discuss for her enlightenment certain points of difference between the Reformed

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and the Catholic doctrines. When the thing was first mooted to Claude, he declined to entertain it, chiefly for the reason just mentioned. He felt it was a foregone conclusion, and regarded it as nothing short of a snare. However, by tears and entreaties, he was induced to consent, especially as he was assured that the affair should be kept secret, "that they should make it their business not to talk of it on one side or the other."\* The meeting was to appear as if quite accidental. They met in the Countess de Roye's house in Paris, on Tuesday, the 1st March, 1678, at three o'clock in the afternoon. There were six persons present besides Bossuet and Claude. Bossuet was at this time fifty years of age, Claude fifty-nine. The main subject discussed was the authority of the Church in matters of faith. Mdlle. de Duras had been previously prepared for the debate by Bossuet himself. His own account of this charging occupies twenty pages octavo! The conference lasted five hours, having been conducted with great earnestness, ingenuity, and good temper on both sides; and after an interchange of compliments such as they had at the beginning, they parted. Three weeks after, on the 22nd March, Bossuet received Mdlle. de Duras' abjuration in one of the Parisian churches. Bossuet admitted the ability of his opponent. He tells us that "Claude defended his cause with all possible skill, and so subtly that I feared for those who heard him"—that "his discourse was very clear and well composed"—that "he presented himself to the difficulty without recoiling." An unprejudiced reader of the respective accounts of this conference would find it hard to say as much of Bossuet. He is everywhere shifting, and loose in thought and style, for which he is continually being tripped up by his antagonist. A few years after this, another attempt was made to bring these athletes together again, this time by two ladies of rank, who, like Mdlle. de Duras, wished to have some disputed points cleared up; but it does not seem to have succeeded, though royal permission had been asked and granted.†

\* Every one knows how dishonourably Bossuet acted. No sooner had the conference ended, than he wrote out an account of it, copies of which were made and rapidly circulated. Claude followed suit. At length Bossuet printed his narrative, in which he frankly stated that "he did not affect to wish to conceal it." In 1683 Claude published his reply. In his preface he says, with exquisite dryness, "Since he (Bossuet) hath thought fit to give out copies of his, I have reason to believe that in this respect he leaves me perfectly to my liberty, and is well satisfied I should do the same thing with mine. I have too great an opinion of M. de Comdom's wisdom not to follow his example in this particular." It is not generally known, and it may interest the reader to learn that Bossuet was consulted by Louis XIV. before permission was given to Claude to publish his account of the conference. "Le 10 Avril, 1683, le même Secrétaire d'Etat consulta, par ordre du roi, l'Evêque de Meaux pour savoir si ce prelat ne trouvait point d'inconvenient à permettre au ministre Claude de faire imprimer un livre qu'il avait composé en réponse à celui de Bossuet, sur la conférence qu'ils avaient en présence de Mdlle. de Duras."—*Correspondance administrative sous le regne de Louis XIV. Collection des Documents inédits sur l'histoire de France*, par Depping, Tom. iv., p. 341.

† See copy of a letter from le Marquis de Seignelay à M. de Ruigny, dated, "à Versailles, le 19 Mars, 1685."—*Collection des Documents inédits*.

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Claude's fame as a theologian now spread over the whole of Europe. The magistrates of Groningen invited him to accept the chair of divinity in that city, but owing to the urgent entreaties of the congregation of Charenton, he declined. At the close of the year 1685 the Edict of Nantes was revoked, and, in common with hundreds of his co-religionists, he was ordered to quit the country.\* Though he had only one day's notice, he departed, going by way of Brussels and Cambrai to Holland, where he took up his residence with his son, who was then minister of the Walloon Church at the Hague. Here he was welcomed by the Prince of Orange, who with noble generosity settled a pension on the exiled and now aged pastor.

Though nominally retired from active duty, Claude was far from being idle. "His house was the refuge of all the unfortunate. He was obliged to listen to their complaints, and solace their grief as much as he could. . . . For some time M. Claude had not enjoyed perfect health. He was unable to study as he could have wished. His body could not therein follow the motions of his heart; yet he did not like to have his study interrupted in the morning. He gave the rest of the day to all those who wished to see him. The time after supper was reserved for his particular friends, who took a very profitable delight in seeing and hearing him. During those hours of freedom, M. Claude was seen discoursing with great openness of heart upon all matters."

He preached for the last time in his son's church, on Christmas-day, 1686, from Luke i. 30 and 31. The Princess of Orange was present, and was delighted with the sermon, which was delivered with great energy. On reaching home, he felt weary, and after a sharp attack of rheumatic fever, "the renowned eagle"—to adopt the words applied to his Scottish contemporary, Samuel Rutherford—"took its flight unto the mountains of spices." He died on Monday, 13th January, 1687. The account of his last days is extremely touching and edifying. An enemy tried to tarnish his memory by raising the report that he had recanted from Protestantism on his death-bed, but it gained little currency. His son first, and Bayle afterwards, effectually disposed of the silly but malicious story. The truth was the exact

\* Ladeveze fell into a curious blunder respecting the date of his exile. He gave 22nd December, 1685. Moreri, copying this date, was corrected by Bayle, who gave 22nd October, and in this he was followed by Nicéron, and all succeeding biographers of Claude, with the exception of a few who adopted the date of his original biographer. Yet we believe Bayle himself was wrong; for, when examining recently into the probable source of the error, we found that the royal mandate, which was in the following terms, was signed by the king on the 31st October:—"Il est ordonné à Laguerre, valet de pied de s. m., de se transporter incessamment dans la maison du Sieur Claude, ci-devant ministre de la R. P. R. à Charenton, et de lui faire commandement de la part de s. m. de sortir de la ville de Paris dans vingt quatre heures au plus tard, pour se retirer incessamment hors du royaume. A l'effet de quoi le dit Laguerre l'accompagnera jusques sur la frontière, par laquelle il desirera de sortir."—(*Reg. Secr.*) *Correspondance administrative, &c.*, vol. iv. 374.

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reverse. From the records of his dying sayings we extract the following :—

“He had examined with great diligence all religions, but among them he had found none except the Christian religion worthy of the wisdom of God, and fit to lead men to true happiness. And among the various opinions which divide Christians on the subject of religion, which he had studied with care, he had found that the Reformed religion was the only good religion, which he felt obliged to adopt, as it was entirely found in the Word of God.”

We have been unable to obtain any satisfactory information respecting Claude's appearance. The vignette engraving in Middleton's *Biographia Evangelica* was from an original picture by Vansomer, in the possession of Rev. M. Bourdillon. It represents him in Genevan gown and bands, with thick, curly hair ; full, round, but somewhat coarse face ; large, searching eyes, with an expression of entire mental occupation. The likeness (No. 145) in the valuable collection of portraits in the Bibliothèque Publique of Geneva is only a copy of a portrait (by Laurent) obtained in 1736.

A better idea can be formed of his *character*—a more important matter—from the testimonies of foes and friends alike, and from his published correspondence. He seems to have been a man of a somewhat cold and severe temperament. The troublous times in which he lived had doubtless something to do with this ; as in the case of our own Knox, whom he resembled in many respects, particularly in his inflexibility and courage. Like Knox, too, Claude was good at reprimanding, being too faithful to be remiss, and too sincere to be flattering. He was, however, at all times very accessible, modest, frank, and forgiving ; ever ready to do good services, a firm friend, a consistent, devout, and humble Christian. His scholarship was of a high order, exact, extensive, and varied. He wrote Latin as well as French with elegance and force, and was an excellent rhetorician and Church historian. With Patristic literature he must have been intimately familiar (judging from the character rather than from the mere number of the references in his various works), as well as with the *loci communes* of philosophy from Aristotle to Descartes. Scripture history he seems to have had by heart, as the apt allusions in his sermons, controversies, and letters amply testify. In the Romish controversy, it need hardly be said, he was quite at home.

Claude was pre-eminently a dialectician. In reasoning, the dilemma was a favourite weapon. In his controversial writings, the words “Either you must admit, *or*” &c., occur so frequently, that one begins to feel as if it were impossible to breath in an atmosphere of such close logic, and to long for more liberty. He was very fair,—neither sophistical nor cunning. Quick in detecting the weak points of an adversary, he was equally quick in observing the weak points of the Reformed faith, and therefore he wisely did not lay stress upon them. In fact, he was



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in this, as in other respects, ahead of his time.\* As might be expected, he took the lead in Church courts. Though possessed of many natural gifts for this position, yet it was by careful cultivation that he acquired most of the necessary qualifications; such as, readiness of speech, a retentive memory, unfailing tact, good temper, quiet humour, sound judgment, varied information, and broad sympathies. With singular penetration, he could discover the causes of entanglements in debate, and with corresponding skill unravel them. But above all he was a good listener to others, punctual, methodical, enthusiastic, unselfish, and sincere.

Claude's fame as a preacher, though scarcely equal to his reputation as a controversialist, was, during his lifetime, such as to obtain for him a place among the foremost men of his day. This will be felt to be no slight praise, when it is borne in mind that it was the seventeenth century (emphatically the age of preachers), that produced Massillon, Bossuet, Bourdaloue, Saurin, Flechier, and Fenelon in France; and in Great Britain, Jeremy Taylor, Samuel Rutherford, Howe, Bates, Baxter, Charnock, Tillotson, Barrow, and South. Three of the French pulpit orators were his contemporaries—Bossuet, Bourdaloue, and Flechier. Inferior to Bossuet in imagination, to Bourdaloue in pathos, and to Flechier in elegance, Claude was superior to all three in clearness, vigour, and authority. No man better understood the art of preaching; and had he been gifted with a pleasing voice, it is questionable whether even Massillon himself would have acquired the place he justly holds. Claude's cast of mind was highly analytical. Hence his style was logical, incisive, and instructive. His eloquence was that of the understanding rather than of the heart. In his method, he marked the period of transition from the older plan of preaching from a text to the newer one of preaching from a subject, using the text merely as a motto. A small volume containing eleven of his sermons, which may be regarded as fair specimens of his style, was published in Geneva in the year 1693.

Shortly after Claude's death, his son published (in 1688-9) selections of his writings in a collected edition of five volumes 8vo. They are all in French, with the exception of a few pieces in Latin. In the dedication, which was to H.M.S.H. the Prince of Orange, he expressed the hope, that as his father had received so many marks of kindness from the Prince, especially in the last days of life, it would not be considered unbecoming that he should transmit to posterity the memorials of his father's genius under the Prince's august name. Vol. i. contains a Treatise on the Eucharist; Four letters on the subject of the treatise; Treatise on the composition of a sermon. Vols. ii., iii., Jesus Christ—His Advent, Person, Offices, Work, &c. Vol. iv., Treatise on the Sin against the Holy Ghost;

\* "In these sentiments and tenets (with regard to the relations of religion and politics) Bossuet, despite his eloquence, was hundreds of years behind his age, whilst Claude and Jurieu were far in advance of theirs. Crowe's *History of France* (1866), Vol. IV. p. 9.

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Treatise on Sanctification ; concerning the Fall of the Angels (Latin) ; Commentary on the Epistle of Paul to the Romans, with an amended version ; concerning Election and Repentance (Latin) ; of the State of innocence of the first man (Latin) ; of the Fall of our First Parents (Latin). Vol. v., Letters (forty-five in number). This fifth volume is particularly interesting. The letters are on different subjects,—some to bereaved friends, and to inquirers regarding difficult passages of Scripture ; others on the points of difference between Presbyterians and Episcopalians, and on the authority and sufficiency of Scripture ; and a few are simply letters of acknowledgment. But all deserve a careful reading. There is a remarkable one (No. xvii.) on the efficacy of Baptism—in which he first of all treats most luminously of the efficacy of the Sacraments in general, and then addresses himself to baptism in particular. This letter is worth whole volumes that have been written on the subject. Its length, unfortunately, precludes its insertion in these pages. As a specimen of his style in correspondence, as well as an illustration of the union of moderation and firmness in the character of Claude, take the following :—

PARIS, 19th November, 1683.

SIR AND MUCH HONOURED BROTHER,—Only a few days ago your treatise concerning *The Voice of the Elders in Synods* was sent me by Mr. H. I have read it with much care, and have found it full of many beautiful and interesting things, evincing very great learning and nobleness of spirit, far beyond the common. It is long since I was aware of the extent of your abilities, and of the attention you give, not only to the exercise of your ministry for the edification of your flock, but also to the special concerns of the study, whereby you have justly acquired an honourable place among the learned. But beyond this character, which appears everywhere in your paper, I must recognise another, which, I believe, is not less worthy of esteem and commendation ; this is your great moderation. For, although the subject of which you treat is an extremely delicate one for the elders, I confess that you express your opinion, which is not favourable to them, with a tact and a spiciness (*assaisonnement*) that take away a great part of what in itself would be somewhat offensive and harsh. However, if you will allow me to tell you my opinion freely, it appears to me that when the question is as to the right of assemblies in points of doctrine, we must make some restrictions, and be very cautious not to fall either into excess or defect. In the first place, it is necessary, in my judgment, to distinguish between questions of fact and questions of right. For when a doctrine is established incontestably in the Church, and one person, or several, are accused of having prevaricated against that doctrine, whether in preaching or in lecturing ; and when the only question is, to know whether the accusation is true or false, and in case it is true, in what way it will be necessary to provide, as much for the reparation of the past as for safety in the future,—then it is certain that the elders have a voice, deliberative and decisive, as acting in the exercise of discipline ; and it would be doing them an injustice to dispute with them on this their calling and their right. In the second place, when it is a question of doctrine that is under debate, in order to know whether it is in harmony or not with the Confession of the Common Faith, or whether it ought to be publicly accepted or tolerated, or whether it should be permitted that those who have charge of instructing the Church should be silent and not teach it ; in all these cases, I believe that we must carefully distinguish, in a resolution of assembly, the part that bears on consultation, and that which bears on decision. For, consultation being a thing which consists

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in elucidation and information, it is the business of the pastors to bring the matters into light, to point out what the Word of God teaches concerning them, what right reason can judge of them by the analogy of the faith or otherwise, what has been believed and commonly taught in the Church concerning them; to examine objections, and in a word, to put the question in an intelligible form for the whole assembly. But it is for the whole assembly to determine what it considers the most fitted for public edification, to be preached or not preached, tolerated or not tolerated, in public instruction. For the elders have their voice in everything that concerns the public government, and there is nothing which more concerns the government, nor which more interests the body of the Church, than to regulate sources of public instruction. I admit that when it is only a question of scholasticism, in which the people take almost no interest, and which is barely within their knowledge, the elders ought to leave it to their pastors, because of their incapacity, but not from want of right; for if there are found amongst them any intelligent enough to give their vote on the matter in dispute, their opinion ought to be taken, because the entire body of the Church, which, with their pastors, they represent, has always some concern that the schools be well ordered. But as that concern is much greater and more tender which deals with the teachings of the pulpit, which are popular teachings (and each individual believer is thought to have light enough to understand and give judgment upon these, when put before him in the way they ought to be), there can be no doubt in my mind that the elders should express their opinion. One cannot see how their right can be contested. For, since they represent the people, they have the right of voting on everything which interests the people. It will not do to say, that the want of information practically puts it out of their power to exercise this right. For that does not apply to popular teachings, of which it is presumed each believer is in a condition to judge, and to judge discreetly, and the elders consequently much more than the others. In reading your pamphlet, especially at the close, it did not appear to me, sir, that in the main you would be very far from this view. But as this question can only be well decided in a National Synod, and as these are not the times in which we can hope for that, I believe it would be better not to move on this point, but to allow things in each Province to run on in the way in which they are going, seeing that there are other matters more pressing and more important. Nevertheless, sir, I am obliged for the honour you have done me in sending me your treatise, and on every occasion I shall be always disposed to bear witness to the value which I put upon the gifts which it has pleased God to impart to you, and which I regard as very great. May God long preserve you for the good of His Church, specially for the edification of the flock over which His Providence hath placed you. Requesting the favour of your regards, believe me, &c., &c.

In addition to the works above named, Claude had published, during his life-time, the following, which we can barely do more than mention:—*Reponse aux deux traités intitulés—La perpétuité de la foi de l'Eglise Catholique touchant l'Eucharistie.* Charenton, 1665, 8vo. *Reponse au livre du P. Nouet sur l'Eucharistie.* Amsterdam, 1668, 8vo. *Defense de la Reformation contre le livre intitulé—Préjugés légitimes contre les Calvinistes.* 1673, 4to. This book,—one of the best known and most valued of all Claude's productions,—was translated into English by J. Townsend (London, 2 vols, 8vo, 1815). It is a masterpiece of reasoning, and deserves to be carefully studied by all who wish to be furnished with arguments against those who, even in our own day, do not hesitate to speak of the Reformation as "a blunder," and "a crime." *Examen de soi-même pour se bien préparer à la communion.*

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Charenton, 1682, 12mo. Published in London (in English) 1683. *Reponse au livre de M. l'Evêque de Meaux intitulé, Conference avec M. Claude.* Charenton, 1683, 8vo. *Considerations sur les lettres circulaires de l'assemblée du clergé de France de l'année 1682*: La Haye, 1683, 12mo. *Reponses genereuses et Chretiennes de quatre Protestants sur les affaires de la religion Reformée en France*: Cologne, 12mo. *Les Plaints des Protestants cruellement opprimés dans le royaume de France*: Cologne, 1686, 12mo. The excitement caused in England by the publication of this work may be inferred from the following, which we have extracted from *John Evelyn's Diary and Correspondence* (1850 edition), Vol. ii. pp. 253 :—

"5th May, 1686. This day was burned in the Old Exchange, by the common hangman, a translation of a book written by the famous Monsieur Claude, relating only matters of fact concerning the horrid massacres and barbarous proceedings of the French King against his Protestant subjects, without any refutation of any facts therein ; so mighty a power and ascendant here had the French ambassador, who was doubtless in great indignation at the pious and truly generous charity of all the nation for the relief of those miserable sufferers who came over for shelter."

It is a matter of wonder that Claude managed to write so much and so well. His life was one of incessant turmoil ; he changed his place of residence some seven times ; he had always on hand a multiplicity of private, pastoral, and civic matters, each claiming immediate attention ; the afflicted state of the Church so grieved him that he was generally in heaviness of spirit. His productiveness can only be accounted for by his indefatigable industry, singular versatility, and quick invention. Every leisure moment was spent in his study. Had his life been prolonged a few more years, other works would have been composed. After his death, there was found in his study a considerable mass of material, chiefly bearing on controversial theology. He had been contemplating for some time a treatise on the same subject as Grotius's masterpiece—"The Truth of the Christian Religion."

The writings of Claude are too little known. They are exceedingly instructive, convincing, and interesting. If widely circulated, there can be little doubt that they would quickly repress the growth of both Ritualism and Rationalism, whilst they would serve a subsidiary but not unimportant or undesirable end, as a model for the presentation of religious truth. And best of all, they would be helpful in producing a type of manly, intelligent, profound, and consistent piety, still, alas ! too rare amongst us. We hope yet to see a complete memoir of Claude, worthy of the man, and illustrative of his times ; as well as reprints of his most useful works already in English (such for example as his "Defence of the Reformation"), and well-executed translations of those still existing in French. In these days of persistent and too successful effort for the diffusion of Roman Catholic literature, under a semi-Protestant and apparently well-meant guise, it might not be amiss to

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issue a series of popular biographies of the leading Reformers in various periods of the Church's history, to lie, if need be, side by side with those attractive portraiture of "great souls" within the Church of Rome, that have now become so fashionable. Let us know, by all means, all about Dominic and Bernard, Francis of Assisi, and Thomas à Kempis, Francis de Sales, and Bossuet, Besson, and Perreyre; but let us also have fresh monographs (and not less artistically framed) of Peter Waldo and Wicklif, Luther and Zwingli, Hamilton and Wishart, Rutherford and Farel, Calvin and Wesley—names that will bear perennial reproduction.

W. EDMUND CROTHERS.

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## THE FOREIGN MISSIONARY.

IN this evangelising age, the office of the Missionary begins to be recognised as of much more than ordinary importance. His work is by all thoughtful men felt to be of weightiest moment, as it is also of the highest responsibility, and often of the greatest difficulty. Others have merely to maintain posts in lands which, in a certain outward sense, have been already conquered: the missionary force must go abroad, advance upon the fortresses of organised heathenism, that they may deliver Satan's captives and form them into new bands for the service of Christ's kingdom. It needs no argument to show that, in proportion to the magnitude and the transcendent importance of the missionary's work, is it of consequence that the Church have right views of his office and its functions. This being granted, as it will be, the question at once presses upon us, how and where shall we find what we need to know regarding this subject? In particular, is there anything in the New Testament about the missionary, his office and his duties?

In answer to this question we remark, first, that it is by all means to be expected that the New Testament would have something to say upon this subject. We know that the Lord has in fact left us full and detailed instructions as to the officers of particular churches. We are told in the New Testament of bishops and deacons, and the qualifications and duties of each of these are fully and clearly set forth. This being so, it would be most unlikely that the Lord, while so careful to provide for the edification of the settled Church, should have made no special analogous provision for this other and prior work, on which the very existence of the Church in any land, in the first instance, must depend. It were the more unlikely, because the missionary work, as Christian people are beginning to see, is their work, to carry on which the Church of Christ exists on earth. That His servants shall go and teach all nations, and continue in this work until the Lord himself shall



come, was the Lord's last and most emphatic command. That the Lord should have put such emphasis upon this work, and appointed no order in the Church specially charged with its execution, were out of all analogy with the way in which He has confessedly done in other matters. It were most reasonable, therefore, that we should open the New Testament expecting to find in it something regarding the missionary and his work.

And we shall not be disappointed. For, when we go to the New Testament narrative, we find that, from the very earliest days in the history of the Church, there appear, not only apostles and prophets, and elders and deacons, concerning whose office and function there will be no dispute, but also other men who cannot be classed under either of these heads. We find a class of men as distinctly set apart to the work of the propagation of the Gospel and the establishment of new churches, as were the bishops for the instruction and rule of the local churches. Such for example, were Barnabas, of whose call and ordination to this specific work by the Presbyters of Antioch we have an account in Acts xiii. 2, 3; Silas, called and set apart by Paul in the exercise of his apostolic authority (Acts xv. 40, and xvi. 1-8); Mark (Acts xv. 37-39, and 2 Tim. iv. 2); Titus, as appears from the epistle to Titus and 2 Cor. vii. 23, and xii. 18; and Philip (Acts vii.). It is plain, from the whole history, that these men were not mere laymen; nor were they mere presbyters of individual churches, any more than they were apostles or prophets. The work which they were set apart to do was, as a simple matter of fact, precisely that which, in these days, the man we call a missionary is sent forth to accomplish. Their business was not to rule or teach in particular churches, but to propagate the Gospel where it was not known, and to establish new churches wherever men believed their message. In a word, in such as Timothy, Titus, Barnabas, and others like them, we cannot fail, one should say, to recognise the *missionaries* of the primitive Church.

The Lord did not then leave the Church without a body of men set apart for the special work of propagating the Gospel and organising new churches. It thus becomes, in the next place, a matter of special interest and importance to know what these officers were called, and what particular duties were laid upon them. If these men, no less than the local pastors, really held an official position in the Church, we can hardly doubt that the office must have had a name; and if so, then what was the name? It will not be difficult to find an answer to this question; for, in a letter of Paul's to one of these primitive missionaries, we find that he sums up all he had to say to him in these words,—“Do the work of an evangelist: make full proof of thy ministry” (2 Tim. iv. 5). This language teaches us explicitly that the specific designation of the ministry which Timothy had received was the term **EVANGELIST**. Evangelist, then, is the word by which the Holy Spirit has denoted the man whom, in modern times, we call a mission-

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ary. This is further plain from the fact that Philip also, who, some time after his first appointment as deacon, is found doing the same missionary work as Timothy (Acts viii.), is in Acts xxi. 8 called by this same name, evangelist. And finally, the same term, "evangelist," is used in Eph. iv. 2 expressly to denote one of the four ministries bestowed by the ascended Lord upon His Church. Like the terms "apostle," "prophet," "pastor," and "teacher," in the same enumeration, this term evangelist must be an official designation of the persons intended. And so we reach the conclusion that a special order of men was set apart in the primitive Church, charged with this special ministry of the Word to an unbelieving world,—the gathering and organising of new Churches, as contrasted with the pastoral ministry of the Word to Churches already established. And we have learned further, that the official title by which the Holy Spirit designated such men was the term "*evangelist*."

But here we are met by the assertion of many, that the office of the evangelist was extraordinary and temporary. This in particular is the teaching of the Form of Government as held by the Presbyterian Churches of Scotland, wherein we are told, in the section on the Officers of the Church, that the "offices of apostle, prophet, and evangelist," "are extraordinary and have ceased." In this, however, the Form of Government, as adopted by the General Assembly of the Presbyterian Church in the United States of America, differs from that which is in use in the Scotch Church. For, although in Ch. iii. of the Form of Government we read, "The ordinary and perpetual officers in the Church are bishops or pastors, . . . ruling elders, and deacons," and the evangelist is not here included; yet there is no express statement, as in the Scotch Form, that the office has ceased. And while this alone is not decisive, Ch. xv. 15 would seem to settle the question, and recognise the continuance of the evangelistic office in the following language:—

"It is sometimes desirable and important that a candidate who has not received a call to be the pastor of a particular congregation, should nevertheless be ordained to the work of the Gospel ministry, as an evangelist to preach the Gospel, administer sealing ordinances, and organise churches in frontier or destitute settlements."

Here, although the special and original reference is evidently to the work of missions at home, the evangelistic office, as distinguished from the pastoral, is clearly recognised as still existing, and its duties are briefly indicated. In full accordance, therefore, as we believe, with the implications of this language, we maintain that the office of the evangelist, as set before us in the Word of God, was intended, no less than the office of the pastor and teacher, to be perpetual in the Church until the Lord shall come. The following considerations seem to us to be conclusive to this effect:—

First, we find no intimation in the New Testament that the office was of a temporary sort. In this respect, there is a marked contrast

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between this and the apostolic office. The temporary nature of the latter, as we all agree, was indicated in many ways. The number was Divinely fixed at twelve. The qualifications for the office were such as, in the nature of the case, could not be found later than the first century of the Church's history. As a matter of fact, the gifts which marked the office have not been perpetuated in any order of men in any Church. But we cannot find a single hint of this kind as regards the office of evangelist. On the contrary, we are at once struck with the fact that no less than three of the canonical epistles are entirely taken up with instructions to Timothy and Titus as to the duties of men who, like them, were called to the evangelistic office.\* The fact seems to us to furnish, to say the least, a very strong presumption, that it was by no means the mind of the Spirit that the office of the evangelist should cease for ever within thirty or forty years after these epistles were written. Moreover, when we examine these instructions to the primitive evangelists, we find nothing demanded of the evangelist as such, either in the way of qualification or duty, which is less possible now than when the epistles were written. The work, too, which the evangelist was commanded to do, and for which he was set apart, still remains to be done; and its nature and exigencies, through a great part of the world, remain unchanged. The Gospel has not yet been preached to every creature. Beyond all question, an evangelistic work as much remains to be done as a pastoral work, and according to the distinct intimation of Matthew xxviii. 20, will continue to be needed till the Lord shall come. If the work remains, then it is most reasonable to infer that the order of ministry appointed for that work was also intended by the Lord to continue till His second coming. To assume the contrary is to assume that a work, in some respects the most momentous which the Lord has laid upon the Church, is left without the appointment of any order of men in the Church delegated to its execution. And finally, it is a simple matter of fact that the gifts for the evangelistic office are still continued in the Church. The need for the pastoral office exists, and the Lord bestows the pastoral gifts; the need for an evangelistic work continues, and the Lord as plainly still bestows the evangelistic gifts. So clear and undeniable is this, that in spite of the general confusion of mind on this subject, all denominations of Christians, whatever be their theories on the subject, do recognise the presence of the evangelistic gift, and the Divine call to this specific work,

\* These epistles have indeed been commonly called the "pastoral" epistles, but they might also, and, as it seems to us, much more fitly, be called the "evangelistic" epistles. They contain, it is true, much instruction bearing on the duties of the pastoral office, but so do they also as to the office of the deacon, as well as many other matters pertaining to church order and discipline. All these varied instructions, however, are given under the form of directions to Timothy and Titus concerning their duties as evangelists. The directions have chiefly to do with the method and principles on which believers should be organised into churches, and the evangelistic supervision of such infant churches during the period of their comparative ignorance and weakness.

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in ordaining men to do the self-same work which Timothy and Titus were commanded to do in Paul's inspired epistles.

Him whom the New Testament calls "evangelist" we call "missionary," but the office and work are the same. To this it is sometimes objected that the evangelist of the apostolic Church was more than any modern missionary can be. He was, it is claimed, a man standing in a certain personal relation to an apostle, as his deputy or representative ; so that, in the very nature of the case, the office must have come to an end with the death of the last of the apostles. In reply, we ask for the evidence that any such personal relation which Timothy, *e.g.*, may have sustained to Paul, was essential to his evangelistic office. Such evidence we have not been able to find. That Paul charged Timothy and Titus to do certain things in his absence, no more proves that the *evangelist* was essentially a deputy-apostle, than the fact that Paul charged the elders of the Church of Ephesus to do certain things when he should leave them, proves that *elders* were deputy-apostles. If it be replied that Paul delegated to Timothy and Titus certain apostolic powers of ordination, discipline, &c., which they could not have exercised as individuals, we answer that the fact that an apostle could delegate such powers to an individual for a certain work, does not prove that a presbytery could not give the same powers to the same official for the same purpose, but rather the reverse. The facts do not show that the evangelistic office depended upon apostolic delegation to the office, but the contrary. As for Philip, we have a more detailed account of his evangelistic work than that of almost any other of the evangelists, but there is not the slightest intimation that he ever acted as an apostolic deputy. And if Timothy seems to have been selected by Paul himself, in the first instance, to this work, yet it appears from 1 Tim. iv. 14, that the presbytery took part in his ordination ; so that he may as well have received all the authority with which he was vested from the presbytery as from the apostle. Finally, as regards Barnabas, we are told that he was delegated by the presbyters of Antioch alone, without the presence or concurrence of any apostle. We feel forced, then, to conclude that the opinion that the office of the evangelist was merely occasional and temporary is without sufficient proof from Scripture ; and as, beyond a doubt, the work which the first evangelists did is still to be done in the largest part of the world, while the gifts for the office are still conferred, we conclude that the office, like that of the pastor, was intended to be permanent in the Church throughout this dispensation, and is in fact before us in the person of the foreign missionary.

But among those who admit, in accord with the apparent meaning of the Standards of the American Presbyterian Church, that the missionary is to be identified with the evangelist of the New Testament age, there are some who affirm that there is no sufficient reason for distinguishing the evangelist as a separate officer from the minister of the local

church. To this we reply, in the first place, that in a Scriptural sense it is quite true that not only the evangelist, but every church officer is a "minister" and his office a "ministry." But it is the difference in the nature of the ministry that makes the difference in the office. If it is answered that it is meant that the evangelist, like the pastor, is simply a presbyter set apart to a certain work, with this again we fully agree, but maintain that it does not prove the offices identical. Peter, the apostle, tells us that he was a presbyter (1 Pet. v. 1), and so he was,—namely, a presbyter set apart to the special work of the apostolate. But does this prove that the apostolate is not an office quite distinct from the presbyterate? So neither does the admitted fact that the evangelist or missionary is a presbyter set apart to a specific work, prove that his office is therefore the same with that of the local elder or pastor. It is plain enough that different offices may have somewhat in common, and none the less be different offices. It is the specific *function* which constitutes the specific *office*.

That, despite all inconsistencies of practice, the function of the missionary or evangelist is practically distinct from that of the local pastor, must be plain enough to every one. They differ first of all in their specific object. The local pastor is set apart for the edification of the local church, to feed and rule them according to the Word of God. The evangelist or missionary, on the contrary, is set apart, not to minister to any local church, but, by preaching of the Gospel, to found and organise churches where there are none. The one office is essentially local, the other essentially itinerant. The gifts required are also essentially diverse. It is a matter of constant observation that a man may make a most excellent pastor, but not a very good missionary, and *vice versa*. How different the specific functions of the evangelist are from those of the pastor we shall see in the sequel. Not to go more into detail, then, we maintain that the modern missionary is to be identified with the evangelist of the apostolic Church; that the office was intended, like that of the local ministry, to continue in the Church; and that, as in the beginning, so now and always, the office is rightly to be distinguished from that of the pastor of the individual church.

We next have to inquire, what, if this be so, are the distinctive functions and duties of the missionary or evangelist? For this again we must go to the Word of God, and in the inspired instructions given to the evangelists, Timothy and Titus, we shall find our question fully answered. Those instructions warrant us in summing up the distinctive duties of the evangelist under three heads, namely, (1.) the *proclamation* of the Gospel to the *unbelieving world*; (2.) the *organisation* of those who believe into churches; (3.) the *supervision* of the churches thus organised until they shall be able to do without it.

First then, there is the *proclamation* of the Gospel to an unbelieving world for the salvation of men. This is plain from the very name of the office. The missionary is, in virtue of his very office, a proclaimer



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of good news to lost men. It is plain also from the inspired narratives of the work of the first evangelists. Unlike many of their modern successors, they never became the pastors of any local church, but went continually from place to place, preaching the Word. And the same is no less clear from the apostolic injunctions to the first evangelists, that they "in meekness instruct those that oppose themselves," so "that they may recover themselves out of the snare of the devil who are led captive by him at his will,"—that, in brief, they "preach the Word, being instant in season, out of season."

But this proclamation of the Gospel, though primary and fundamental to the office, is not all. The second function of the evangelist, as such, is the *organisation* of churches. For when, in any place, men are converted through his preaching, he is not to settle down and become their pastor. That were, so far forth, to abdicate his office. He is to organise such companies of professed believers into churches, according to the Lord's appointment, placing over them elders and deacons, to whose care he is then in faith and prayer to commit the infant church. For this we have, first, the authority of the apostolic example. So always did the apostles; and so did the first evangelists instructed by them (Acts xiv. 23, 24). And we have also the express command of the apostle to the primitive evangelists. Paul charges Timothy that he commit the things which he had heard of him to "faithful men who should be able to teach others also" (2 Tim. ii. 2); and similarly Titus that he "ordain elders in every city" in Crete. The objections which are made to our following the same course have been considered in a previous article,\* and we need not here repeat. It is enough, for this occasion, to remark that immediate organisation of believers into churches is the inspired command to the evangelist. But it will be evident at once that this implies that the evangelist, as such, is invested with certain powers which do not inhere in the local pastor. This duty of organisation which is laid upon him implies that he has the right, in virtue of his office, to admit or exclude from sealing ordinances, and appoint officers in the churches which he forms, in the first instance without the necessary co-operation or conjunction of any other person. That such powers inhere in the nature of the evangelist is plain from the very nature of the work which he is sent to do. How can the concurrence of a session be required, *e.g.*, to admit an adult to baptism in a place where the evangelist himself is the only elder? How can presbyterial co-operation be required for ordination in a place where, as may often happen, the presbytery does not yet exist? Moreover, for this position we have the warrant of inspired example. So acted, as we have seen, the first evangelists; and the evangelist Titus is expressly commanded so to do in Crete, where it is plain there was as yet no other presbyter. Such in fact has been the practice of

\* "Church Organisation in Foreign Missions." *The Catholic Presbyterian*, July, 1880. See pp. 51, 52.

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missionaries of all denominations. While Presbyterian missionaries have always recognised the powers of presbytery and session where such have existed, yet they have often found themselves compelled, by the very exigencies of their work, to perform functions which inhere in the pastor of no local church, baptising, and ordaining, themselves alone, in virtue of their office as evangelists. Nor is this doctrine of the powers of the evangelist inconsistent with the most rigid Presbyterianism. It is beyond question in the power of a presbytery, as of any organised body, to delegate any or all of its powers to any individual, for good and sufficient reason. That it must so delegate its powers to the individual evangelist is plain, to say the least, in every case where the man is sent into a new field to work.

The third and last function of the evangelist as such, is *supervision*. In this also, presbytery, in its ordination, has the power to delegate its functions, and must do so if it shall be possible in many cases for the evangelist to do his work. Having preached the Gospel, and organised into a congregation those who in any place believe, while he is to give over the churches from the first to the care of the elders, he is not by any means then to leave them to shift for themselves. To do this would in most cases be simply fatal. For some time, these infant churches will need the missionary's evangelistic watch and care. He is not, indeed, on any account, to usurp the functions of the local eldership, but he is to teach them how to perform these. Herein again we have apostolic example, for so did the apostles and first evangelists. We read that after a while they visited the churches they had founded to see how they were doing (Acts xv. 36). To the same effect we might cite a large part of the epistles to Timothy and Titus. In those inspired directions as to the duty of the evangelist, more emphasis is laid upon this duty of supervision than on any other. The evangelist Timothy was directed to see that the teachers in the churches taught sound doctrine (1 Tim. i. 3),—if need be, to rebuke and even silence those who teach what they ought not (Tit. i. 11 and iii. 10). Timothy was to supplement the teachings of the local pastors, at the best but imperfect at first,—in his visitations instructing and guiding all classes of people in the church as they required (1 Tim. ii. 8 and v. 8, &c., &c.). So far from such evangelistic supervision being subversive of the principles of Presbyterianism, it is in greater or less degree, in all heathen fields, necessary to its establishment. Whatever the theories of any may be, missionaries everywhere find themselves compelled for a season to exercise, more or less, this quasi-episcopal power.

We can only, in closing, indicate in a word the importance of this whole subject. If we are not greatly mistaken, many of the most serious abuses which have grown up in some mission-fields, may be traced to a confusion of the evangelistic with the pastoral office. The subject is broad and difficult, and it has been impossible, in the limits assigned to this paper, to do more than indicate an outline of the matter.

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The relations of the missionary evangelist to the Church which sends him, and to the churches he may found, as well as to other evangelists who may be labouring in the same field, demand a more thorough discussion than they have anywhere as yet received. They are questions of very great importance, and in many aspects at least, scarcely less difficult than important. It is to be hoped that, through the Presbyterian Alliance, they may soon receive the attention they demand and deserve.

S. H. KÉLLOGG.

### DR. CANDLISH.

DR. CANDLISH was a man of whom Scotland as a whole has much reason to be proud. He filled an important place at an important period, and filled it well and nobly. Now that the air is tolerably clear of passion and prejudice, it would not be easy for even the most vigorous of his surviving opponents to point to any serious blot on a difficult public career, extending over forty years, or to bring up aught which renders his memory less worthy of respect. Nevertheless, of the leaders of the Disruption of the Church of Scotland in 1843, he was the one who was regarded in England with the minimum of liking and the maximum of distrust—as a wily Church tactician and restless ecclesiastical demagogue, rather than as a faithful standard-bearer in the host which fought and sacrificed for “the crown rights of the Redeemer.” And in Scotland, the strong and somewhat angular individuality of his character, the intellectual subtlety which partially veiled his real honesty, and the unflinching manner in which he pursued his ecclesiastical aims, divided his countrymen into camps of warm friends or bitter foes. But the generation which admired him without qualification, or hated him with a perfect hatred, has nearly passed away. The shibboleths of the old antagonisms are being forgotten. The Free Church of Scotland herself is a sober, middle-aged institution, subject to the difficulties and internal divisions from which no visible Church is long exempted; and therefore the character and career of the man who largely helped to make her what she is, can be discussed without bias or reserve.

It is not the purpose of this paper to give any record of the life of Dr. Candlish, or any general estimate of his character and work, but rather to indicate some of those elements of both which appear to a member of another communion to have given him that remarkable place in the history of Scotland which, in this day, is accorded to him by both friends and foes.\*

\* For the record of his life, and very copious extracts from his public speeches, the reader is referred to a volume just published—“*Memorials of Robert S. Candlish, D.D.*” By William Wilson, D.D. Edinburgh: A. & C. Black.

He was a thorough Scotchman. *Nemo me impune lacessit* might have been his motto. The national pugnacity, the *perfidium ingenium*, found in him a typical exponent. His attachments, his mental processes, his theology, his habits, and his aversions, were all Scotch. Two years spent at Eton after he grew up, which would have done something towards modifying the tone and manner of most men, failed to give him even the most superficial English veneering, or to leave the slightest trace upon his mind and character. Whatever humour he had was altogether Scotch. Never, under any circumstances or surroundings, did he demean himself by anglicising his tone or accent, or by suppressing his Scotticisms. His love for Scotland knew no geographical limitations, and included Highlands and Lowlands. Intensely patriotic, he felt a Scotchman's pride in the secular history of his country; but the martyr-history of his Church, and her struggles for her heritage of freedom, he regarded as his personal treasures. He was a thorough Presbyterian, and he fully and frankly accepted the standards of his Church, in their most orthodox interpretation, as the expression of his individual creed and convictions. As a Scotchman, he felt the pulse and gauged the energies of his countrymen with remarkable accuracy, and knew thoroughly what they could and would do. With a hearty faith in the backbone of the national character, and in the contagion of "pluck," he knew exactly what chords to touch, and to what traditions, memories, and convictions to appeal; and he was seldom, if ever, disappointed. He never lost sight of the relation of the Scottish present to the Scottish past; and his carefulness for ecclesiastical technicalities was in part a homage paid to the national ecclesiastical history and tradition. In this, as in much else, he was strongly in sympathy with the general mind of his nation.

Although his enemies regarded him as little else than "a church politician" (and there were things on the surface which gave plausibility to their estimate), he was one of the most intensely genuine of men. Affectation was both intolerable and impossible to him. He combined a simple child-heart and a singular truthfulness of character with a remarkable subtlety of intellect; and his directness of assertion, and impatience of meanness in all its forms, were rare, even among Christians. He was absolutely devoid of snobbery, specially of that hateful form of it which often induces ministers to pay special court to men of rank or wealth. "The aristocracy of money" had no claim on his reverence; a man was never specially interesting to him because he was specially rich. To the "aristocracy" of rightly-used intellect he paid a hearty homage, but for the patronage of men of rank he had nothing but scorn. Without any very special insight into ordinary character, he possessed the rare power of detaching men from their surroundings and judging of them apart from these. To him emphatically "a man" was "a man for a' that." A man of the people, his sympathies lay with the people; yet it can hardly be said that he had any special gift for dealing with

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the working-classes, nor did he come to the front in any movements in which they had a special concern. Kind-hearted, and impatient of all wrong, he was not known to the public as a philanthropist, nor does his name live in connection with any great philanthropic movement. As Convener, for many years, of the Education Scheme of the Free Church, he laboured hard, and with marked success, to elevate the standard of common education. As a man and a Christian, nothing which concerned the welfare of humanity was alien to him.

In temperament he was not æsthetic, and was never found in that borderland in which art and religion are supposed to meet; and in the society of thinkers and men of letters, who were no more than thinkers and men of letters, he neither sought nor found a place; nor was he very specially sought and courted by strangers of other communions, as was the case with Dr. Chalmers and Dr. Guthrie. His nervous temperament and slight deafness combined with constitutional shyness to produce a *brusquerie* of manner which often wore the aspect of irascibility, and his directness often conveyed the impression of rudeness. Singularly inattentive to the minor courtesies which diminish the friction of life, with an expression of countenance which was oftener harassed and uneasy than genial, and destitute of that indescribable combination of qualities which we are learning to call "magnetism," he neither attracted men into sudden infatuations, nor rushed impulsively into friendships on the slight ground of an accidentally discovered community of likes or dislikes. As a friend he was true, generous, and tenacious, and friendships half-a-century old cheered his death-bed, but they were based rather upon fellowship in duty than on community of sympathies. He was most truly welcome among his church friends and in the homes of the members of his congregation; but general society claimed him but little, for in ordinary conversation he was somewhat helpless. He had no fund of small talk, and preferred listening to what interested or recreated him, to the uncongenial effort to entertain others. If, however, instead of having to make talk, there was a subject which it was desirable or important to talk about, he handled it earnestly, vigorously, and effectively; and his remarks always served a purpose, placed a subject in a clear light, or advanced it a stage; while his genuine simplicity, his unaffected desire for information, and his total lack of egotism and assumption, with an intelligent dexterity as a querist, were very successful in bringing out the intellectual furnishings of other men. He was deficient in the charm of the poetic and imaginative temperament, and in the brightness which they bestow; and though, for a busy man, his reading was extensive, his conversation, like his sermons and speeches, was devoid, almost to bareness, of classical or literary allusion. He was impatient of talk for talk's sake, and his strong will was scarcely strong enough to control the restlessness with which he listened to talk which was vague, diffuse, or illogical.

His nature was a very generous one. He dealt hard blows, and



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occasionally called men by ugly names, but few who have fought so long with equal intensity of conviction have yielded so little to the temptation of imputing unworthy motives to opponents. He used hasty language in the heat of debate, but was always ready to apologise to the man he had wounded. His appreciation of ability and goodness in other men, and his generous treatment of some who were regarded as his rivals, will not soon be forgotten. His true humility was in itself a power; and it consisted, not in an obtrusive self-depreciation, or in an uncandid ignoring of talent in certain special directions, but in a peculiar enjoyment of an unenvious inferiority, in an underlying consciousness of a sore lack of certain gifts possessed by other men, which seemed to create a special satisfaction in recognising those gifts, in an almost over-ready recognition of the claims of others on his respect or admiration, in a hearty desire to see other men more successful than himself in the pulpit or on the platform, and in an honest joy when younger men arose to share his work, or even fill his place. He erred rather in over-estimating than under-estimating other men, and turned not a few heads which were richer in self-conceit than power, by his generous but premature eulogiums on their early performances.

Dr. Candlish is often regarded as a man of limited culture and narrow views. It is more correct to say that the scanty leisure of a life which was spent in ecclesiastical and pastoral work was insufficient for theological or any other eclecticism. Though he plunged into several theological controversies, and wrote vigorously on them, this was rather to check errors of the day than to present a full view of the truth. The position of his lectures on the Fatherhood of God can scarcely be estimated so long as the personal prestige attaching to them continues to exist. It may be regarded as doubtful whether they will take any permanent place in theological literature, or affect at all deeply the current of religious thought. His pulpit lectures, specially those on the First Epistle of St. John, for their lofty views of God and of the possibilities for man as renewed in Christ, their profound spirituality, their vigorous thinking, and the bearing of the whole on the inner and outer Christian life, deserve unstinted praise, and a high and lasting place in the literature which helps men to walk in light and holiness.

Among the reasons for his reputation for narrowness was the important one, that he was disinclined for any compromises with "the world" as he understood it—*i.e.*, places, scenes, companies, works, and ways from which God is shut out; and he declined to weaken the force of his own position of definite antagonism to it by any attempts to come to terms with it, or to disarm its hostility. Besides this, his peculiar temperament brought him into constant collision with the worldly spirit in the Church, and indisposed him to make concessions to the temper of the age with regard to the presentation or enforcement of revealed truth, to adapt the Gospel to the supposed needs of the times by any process of human adjustment, or to borrow and circulate any of the theological

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phraseology which has become fashionable within the last twenty years. On the other hand, it would not be correct to attribute to him any specially extended or catholic sympathies. An outstanding feature of his work was its strong denominationalism. Love to the Master was in itself a claim upon his interest; but if that love were found within the fellowship of his own or other non-established Presbyterian Churches, there is not a doubt that the interest was more cordially sympathetic. The Church of Scotland to his latest day remained to him the Egypt out of which he had largely helped to lead the greatest ecclesiastical exodus of modern times; the Church of England was repulsive, as being at once Episcopalian and Erastian; Methodism was blighted by an "untenable Arminianism;" Congregationalism was nearly as opposed as Episcopacy to the Scriptural idea of Church government; so that, while he acknowledged very fully that much enlightened faith and practice existed in all these bodies, his sympathies, like his work, were chiefly denominational; and his genuineness and rectitude withheld him from the use of those platform platitudes by which some men, who are in heart narrower than he was, obtain a cheap reputation for unsectarianism and catholicity.

Of his conversion there is no account left on record, and only one of his letters glances at the fact that in early life he passed through some religious difficulties, which probably were neither vivid enough nor lasting enough to leave any traces upon his faith or his teaching. His Christianity was vigorous, but not peculiarly emotional; it deepened, however, as his character mellowed with advancing years, and he preserved a conscientious harmony between his faith and practice. Undoubtedly, the foundation of his whole work was his quiet devotion to the Master; and though he rarely cared to speak of himself, and was as free from religious as from other egotism, it was obvious that a deep spirituality underlay his whole life. Had it been otherwise, he would have degenerated into nothing better than an astute Church politician, and his sermons into a display of a barren intellectualism. The religious part of his nature was never found unready, and always responded without effort when demands were made upon it. He turned with reverent alacrity from things secular to things sacred, from absorption with Church business to prayer, from social intercourse to exposition, and all with such a recollectedness and profound reverence that it was obvious that he lived "as seeing Him who is invisible." Deep reverence was a characteristic of his religious nature and the outcome of his strong beliefs, and gave an unexpected pathos to his voice in prayer and in the reading of sacred poetry. Few who were present will forget the emotion and genuine spiritual appreciation with which he read from the pulpit the hymn, "Rock of Ages, cleft for me," for the first time as a part of public worship; and none of his accustomed hearers can forget that, so far from prayer being made subordinate to the sermon, it was constantly the richest and fullest part of the service, and that its deep

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and pathetic confessions of unworthiness and failure, and its simple and earnest aspirations after holiness, evidenced, more than all else, where the inspiration of his life-work lay, and how close his fellowship was with the Father and the Son.

His appetite for work was insatiable. It is probable, however, that inclination as well as circumstances led him to gratify that appetite almost wholly within his denomination and pastorate, bearing, as he did, upon his shoulders for thirty years, much of the most arduous and trying business-work of the Free Church,—the steady drudgery in committees, which demands so much but shows so little, as well as the pastorate of a very large congregation.

As an ecclesiastical leader he possessed much wisdom and far-sightedness, great administrative capacity, and a thorough knowledge of Church forms. His repute as a counsellor in all difficulties, and the practical talent with which he served his denomination in a very large number of business departments, were unrivalled, so that on his death there was no one to take his place. In Church business he had strong convictions of his own, and, owing to his lack of the minor courtesies, his mode of asserting them was often unpalatable; but he rarely failed to carry his point, because the course which he suggested had a practical wisdom about it which commended itself to others. He had the power of originating grand ideas of Church work, and of putting them into the harness of organisation and routine; and when advocating any special scheme, either in the Assembly or elsewhere, he showed a reliance on the responsiveness of his audience which gave him great power. He believed that men could do great things, and they did great things, but they were influenced by perspicacity of argument and glowing good sense, rather than carried away by rhetoric. In all his Church work he pursued a definite spiritual aim, which preserved him from drifting into the hard, mechanical routine of the counting-room, and helped to save the Free Church from resolving itself into a shrewd business-organisation. In his view, all agencies, assemblies, committees, organisations, sustentation funds, even his beloved Church herself, existed for the sole purpose of raising up and edifying a generation of faithful men, and of extending the frontiers of Christ's kingdom. This spirituality of aim vitalised all the work of his life, and his anxious solicitude for Christian interests in all places was one of his most marked characteristics.

While fully recognising the many advantages which result from popular forms of Church government, it may be open to a doubt whether the Christian character is always seen at its best and loveliest in the heated atmosphere of Church courts, be they Convocations, Conventions, Assemblies, Associations, Synods, or Presbytery meetings; and whether the acrimonious squabbles, deferences to motions of worldly policy, and vehement personal antagonisms which disfigured the Church Assemblies of the first days have not survived to our own, in all Churches, all the

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world over. Dr. Candlish's temperament placed him in peculiar temptation as a Church leader; for the nervous irritability of his constitution, in itself a trial, was in danger of producing outbreaks of intemperate language, not easily to be forgotten or forgiven; the policy necessary to carry measures and retain a majority was not alien to his subtlety of intellect, while the love of ruling was doubtless allied to the capacity to rule. On looking back, however, on his career as a speaker and debater in the courts of his own Church, there is great satisfaction in noting that his single-hearted and influential Christianity, his high sense of rectitude, and his unusual nobility of nature saved him throughout from grievous stumbles; that heated words were forgotten in the readiness with which they were atoned for; that though his *brusquerie* and impetuosity made him enemies for a time, his generosity often converted them into enduring friends; and that his public life was unsullied by any sacrifices of convictions, or any betrayal of what he recognised as true and right.

It is difficult for those who heard his speeches only in his later years to realise the fire and vigour of his oratory in the time of the "Ten Years' Conflict," and to accord him that place as an orator which he occupied in the estimate of his own denomination. In his later life, when he was master of his subject, or rather, when his subject mastered him, the vigour of his language, a fervour of suppressed passion, and a rushing forth of powerful and earnest thought, which never broke away from the control of the logical faculty, enabled him to produce a permanent enthusiasm which was fruitful in practical results. It was only in special circumstances, however, that he rose to eloquence; his ordinary style, though always incisive and weighty, was somewhat homely, and in his later years he was principally eminent as a debater.

On the floor of the Assembly, his short stature, abruptness of movement, nervous twitchings, and deficiency in some of the arts of oratory, placed him at a disadvantage on first rising either to open a debate or to reply; but these defects, and certain grotesque but unconscious mannerisms, which were soon forgotten, even by a stranger, were regarded with especial tenderness by his friends and admirers. His powers in a popular assembly were specially shown in reply, at the termination of long and heated debates, in which acrimonious language had not infrequently been used by much exasperated but conscientious men, and came out exceptionally in the closing years of the unsuccessful negotiations for union between the Free and United Presbyterian Churches, when feeling on both sides ran so high as, in some cases, to lead to the severe straining, and even rupture, of friendly relations.

He was at once a patient and an impatient listener. His patience, the result of careful effort, compelled his bodily presence to remain within the sound of the speaker's voice; while his constitutional impatience combined with defective hearing to make him restless and agitated. He seldom sat still; and the curbed energy and the wear-

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ness of opposite views, not always clearly or logically stated, found expression in twitchings, continual changes of position, abrupt movements towards the clerks' table, notes hastily written and as hastily torn up, and occasional *sotto voce* ejaculations of dissent. When the reasonable limits assigned to a debate were expiring, these manifestations of impatience increased in frequency and intensity, till, amidst cries of "Vote, vote, vote!" "Candlish, Candlish, Candlish!" he advanced towards the table. After glancing hastily and almost furtively at the audience, he turned to the Moderator; and the opening sentences of his speech, as well as the look, tone, and manner by which they were accompanied, indicated complete surprise that men should occupy valuable time with the utterance of sentiments so erroneous, in language so feeble, and not surprise alone, but pity, and a sort of regret at the spectacle. Had the surprise been feigned, it would have been acting of the first order; but Dr. Candlish never acted. The nervous manner and somewhat thick articulation disappeared gradually as he warmed to his subject; and after an hour or more of skilful dissection of his opponents' views—subtle definitions of his own, vigorous demolition of premisses or conclusions, rapid exhibition of inconsistencies, and an able summing up of the processes which were going on in the various minds about him—he triumphantly convinced the majority that the minority was utterly, piteously, and hopelessly in the wrong! On such occasions he relied for success almost altogether on argument. He despised clap-trap, and frequently concluded his speeches without a single appeal to the emotions of his audience, or a single personality.

As a Church leader, he added to great effectiveness as a speaker an intimate knowledge of what other men were feeling and thinking—an instinctive perception of the exact moment at which to slacken the reins of his recognised leadership, an eclectic dexterity in affairs, a broad and rapid conception of the changing phases of things, a fertility in the devising of compromises and "healing measures" when such became necessary, an openness to impressions, a divination of the time at which to make generous though rare concessions to opponents, an acute perception of the line to be taken in unlooked-for emergencies, a power of influencing men in the direction of his own convictions, and of recognising the fitness of particular men for particular places. This last quality, and the general trust in his judgment, led, in his last days, to his opinion being so much sought after by congregations or their representatives as to the fittest men for vacant charges, that it looked as if there were a little risk that an unrecognised system of patronage might grow out of it!

In the region of quiet congregational work, for which his ecclesiastical leadership and multifarious business involvements might have been supposed to unfit him, he very specially shone. To his practical teaching, careful training, and strong faith in their powers, it is mainly owing that the congregation of Free St. George's, Edinburgh, has for many



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years set to other congregations an example of harmonious action, unbounded liberality, and well-directed zeal in home-mission work. Whenever Dr. Candlish showed his people that any special effort was within their capacities, he relied upon them to make it, as simply and naturally as he relied on the whole Church going forward to take up an advanced position or to assume fresh burdens. But while he felt and expressed a quiet satisfaction in the thorough responsiveness of his people, he neither sought their aid by sensational appeals nor accepted it with fulsome phrases of gratitude. His was a quiet ministry, full of mutual satisfaction and confidence. His chief aim as a preacher was to raise up a well-instructed generation of robust Christian men and women, thoroughly furnished unto all good works. Personal holiness was the great object urged, as may be seen most characteristically in his volume on the First Epistle of St. John.

As a pastor, he won the love and confidence of all to whom he ministered in times of distress. He gave his full attention and his whole mind to the sorrow or difficulty with which he was brought into contact, with a tenderness, gentleness, and sympathy which those who saw him in public only could scarcely have expected from him; and every member of his flock, however humble, was able to count on his ready personal help in time of need, whether with counsel or sympathy, or with the prayers and ministrations which soothe the last days of the dying.

In his doctrinal statements he abandoned, to some extent, the old-fashioned phraseology and manner of arrangement, but adhered rigidly to the argumentative method, and was never satisfied unless all the links of his reasoning were, at least in his own estimation, equally strong. But while careful almost to excess as to thought, he was less attentive to the fashion in which he uttered it, so that many passages of his sermons were to the hearer involved and obscure.

The reader of his lectures, especially if he be an Englishman, is in some respects in a better position than the hearer. It was often difficult to follow the ingenious subtleties of his dialectic, his minute and laboured analysis, the process of extrusion by which he finally arrived at a precise definition of a point which did not always appear to be worth defining, his elaborate metaphysical theories, his laboured and (as it frequently appeared) unsatisfactory explanations of the inexplicable, his careful, but not always useful balancing of opposing views, the hair-splitting, which was rather productive of intellectual exercise than of edification, and the elaborate fencing in of his interpretation of a passage from every other interpretation which any other mind might suppose it capable of bearing.

But if, in reading Dr. Candlish's lectures, we miss the faults of manner which jarred upon hearers unaccustomed to the characteristics of the Scottish pulpit, we also miss the curious but undeniable attraction of the living man, the intense earnestness, the complete self-forgetfulness; the lighting up of the face, when, after marshalling a host of

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arguments and subtleties, he looked up from his manuscript, conscious that he had won a victory for his Master's truth over an unholy or misleading error; the trumpet-tones in which he denounced faithlessness to Christian profession, or called believers to the realisation of their privileges as the children of God; the tender gleam, never coarsening into a smile, which softened his features as he spoke of the love of God in Christ; the almost majestic indignation with which he anathematised a public wrong, and the broken and pathetic tones in which he paid the last tribute to the memory of an elder or a friend.

As a preacher, he stood by himself. Wealth of theological material, inexhaustible fertility of intellectual resource, exhaustive analysis of human motives, a plethora of expository thought, a richness and definiteness of intellectual conception, a rare sympathetic comprehension of the intricacies and self-deceptions of the human heart, and of the lines of thought on which other minds moved, a thorough belief in the theology which he taught, a frank and bold assumption without any reserve or *arrière pensées* of the dogmatic positions of a Calvinistic theologian, a remarkable subordination of a singularly speculative intellect to the great evangelical verities as he understood and received them, a rare and lofty conception of Christian discipleship as it might be and is bound to be, an unflinching return from the misty but tempting regions of metaphysical speculation to the central truths which concern life and godliness, a hearty love for the simplest forms and applications of evangelical doctrine, a profound contempt for vague generalities, and a genuine spirituality which restrained his intellect from over-rash excursions, gave glow and life to his arguments, and at times raised his style into a rugged eloquence,—these were among the characteristics of a man who, for many years, was justly regarded as one of the greatest Scottish preachers. Intellectual vigour and subtlety, instinct with conviction and spirituality, and not the charm of eloquence, attracted a very high order of hearers; but in the ordinary sense of the phrase, especially in later years, he was not a “popular preacher;” and the stranger who expected crowded aisles, and a buzz of admiration in the lobbies, went away disappointed. Perhaps no preacher of our day has set before himself a loftier ideal of personal holiness, or has insisted with greater vigour that the aim of the disciple must be nothing lower than the sinlessness of Christ; and few men who hold as strongly as he did the doctrines of grace, have been as bold as he in denouncing, as “false to the heart's core,” any boasted knowledge of God that is not to be in itself known by the keeping of His commandments. He stigmatised as worthless, or worse, all rhapsody or rapture, and all intuitional and transcendental knowledge of the Divine attributes, thoughts, and volitions which refuse to be brought to the plain and practical test of obedience; holding that such obedience is the test of love no less than of enlightenment, and that works must be the fruit of faith, while “Christ ‘alone’ is the end of the law for righteousness to every one that believeth.”

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So, when his day's work was done, and the shadows were deepening around him, he asked, not for deep experiences or great rapture, but simply for faith to rest on the fact that Christ died, and that He was his. "I pray," he said, "that when, like me, you come to lie on your death-bed, you may have the same peace that I enjoy through my Saviour, Jesus Christ." Later, he said, "I have a deep sense of sin, and a firm reliance on the Saviour," and his last request, made with characteristic humility and simplicity, was, "Pray for me, a poor dying sinner."

If the exigencies of Dr. Candlish's career had not immersed him in a maelström of ecclesiastical business, which left him without leisure for purely theological study, he might have taken a high place as a thinker; but he was content to forego this form of greatness, and to "serve his generation by the will of God" within the comparatively narrow limits of his own denomination. His name will be held in imperishable remembrance by the Free Church for the vigour, loyalty, and disinterestedness with which he bore her burdens, the wisdom with which he guided her councils, and the loftiness and largeness of his conception of the career to which she was called; while he has left to the Church universal an outstanding example of a man, "diligent in business, fervent in spirit, serving the Lord," and has witnessed to the world that there are things worth living for, suffering for, and dying for, beyond base lucre.

I. L. B.

## TRACES OF A SABBATH IN HEATHEN LANDS.

IT is generally admitted, not only by those who are content to accept the Bible account of the origin and the dispersion of the human family over the world, but even by those who form their opinion on other grounds, that the cradle of our race lay somewhere between the Caspian and Mediterranean Seas. The teachings of philology, anthropology, history, and Scripture, seem to point to this one spot as the centre whence all races diverged.

It is a striking fact that the most ancient and remote nations have views of the Sabbath so closely resembling, or identical with, those of the Assyrians, who had derived them from the Accadians, that nothing can account for the resemblance but a common origin, or a common inspiration, either of which would prove it Divine. As the argument is in its nature cumulative, our readers must guard against drawing any conclusion, either favourable or adverse, from one or a few examples of resemblance or identity.

Let it also be kept in mind that the number *seven* is not a number that would be fixed on as a natural division of time. When not re-

strained by some authority, men have preferred to measure both time and space by *ten*, or some multiple or measure of ten. They had the decimal at their finger-ends.

CHINA.—*Evidence from Funeral Rites.*—Our first trace of a week or Sabbath will be found in that nation which lies most distant from the original seat of the human family, having a history extending back to a remote antiquity.

The antagonists of the primeval origin of the Sabbath have hitherto claimed China as a witness by her silence in their favour. They have justly and eloquently expatiated on the importance of such a witness. The undoubted antiquity of the nation; the scrupulous fidelity with which her historic books and ancient literature are preserved; the care with which the calendar has been kept from a very remote date; her entire separation from all external influence, especially that of Western nations; her autonomy and tenacity of old customs, especially her own;—these, and many other reasons, make the testimony of Chinese history of great value in such a question. No man could suppose that China would borrow any institutions from Egyptians, Jews, or Arabian merchants, who have been erroneously regarded as the bearers of the planetary week from the plains of Chaldea, or, as Hessey says, from Egypt to Central India.

The peculiar value of the testimony of China lies in the fact that the evidence for a Sabbath at an early period of her history is so ancient, that, to the present generation, it has no significance until it is viewed in the light of our Scripture history. It lies as a buried relic of the past, embalmed in the nation's memory of a venerable antiquity, and preserved with sacred care in her most authentic and authoritative records. The evidence resembles the fossils of geological epochs, the silent but sure witnesses of former existence and life. We can bring four of these witnesses, each independent of the other, and separately of value; but their cumulative force is conclusive proof of a primeval Sabbath, and that on the same day as our Christian day of rest.

The first we shall bring is one of the existing customs of the country, but still a mere fossil of a Sabbath. It is found where we would naturally look for it among such a people,—in their funeral rites in honour of the dead,—rites prescribed by law, and observed, with slight variations, all over China, with its four hundred millions. On the death of a father, the following are the customs observed:—

In front, on the wooden tablet, bearing the name and titles of the departed, incense tapers are lighted, and the children prostrate themselves before it every morning during the *first seven days*, and for the next *seven weeks*; on each *seventh day*, the same prostrations are performed morning and evening, with offerings to the departed spirit. In some cases of great devotion or display, the *daily* prostrations are extended to *seven weeks*, and then the *seven times seven weekly* prostrations follow as in ordinary cases. This, to say the least of it, is in striking

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harmony with the patriarchal custom as described in Gen. i. 10, when Joseph "mourned for his father seven days," the Egyptians not only joining in his expressions of grief, but conforming to a custom which was probably as common with them as with the Jews. In Dr. Morrison's account of these funeral rites of the Chinese, the resemblance to those of the Egyptians is most striking, and can scarcely be a mere accidental coincidence. He informs us, in his "View of China," that "during the first seven days they prostrate themselves every morning and evening. After three times seven days, the funeral procession takes place. . . . After interment, they bring back the tablet, and place before it whole roasted pigs, &c., and for seven times seven days present oblations and make prostrations morning and evening." This makes ten times seven days, the same combination of the number *ten* and *seven* which we find in Egyptian funeral rites (Gen. i. 3). "And the Egyptians mourned for him (Jacob) *three score and ten days*."

*Evidence from Astronomical Division of Time.*—The second witness from China is an astronomical table in universal use, and of undoubted antiquity; it is found in the almanacs of the country, published every year by Imperial authority.

"The heavens" is divided into twenty-eight constellations, a little on each side of the zodiacal belt, marked by stars or groups which bear names even more fanciful than those of the twelve constellations of the West. There is a further division of this belt in the heavens into four parts, each containing *seven* constellations. The central one of each seven is *marked by the astronomical character for the sun*, and this day is identical with our Lord's Day, or Sunday; but whether this is of equal antiquity with the larger division is a matter of dispute. To all appearance, it is identical with it in origin and design, the only reason for supposing it of more recent origin being the way in which it has been wrought into a system of which we shall presently speak. Mr. Wylie, one of the most conscientious and erudite of Chinese scholars, in an article contributed to a literary periodical in China, regards them as one system. Treating of the more modern introduction of the week, he says:—

"In China, indeed, where this Zodiac is divided into four groups of seven, corresponding respectively to the four cardinal points, the seven-day period necessarily enters largely into the speculations of the astrologer, but the strong practical tendency of all their national institutions has been adverse to its practical adoption by the people." He adds,—  
"It is worthy of notice that the four constellations attributed to Sunday are the respective centres of the four groups; and as the centre place is always the post of honour in China, and probably in other Asiatic nations also, it is not perhaps without a special meaning that these constellations have been associated in theory with the sun. A similar thought suggests itself in view of the heptachord diagram in a preceding column."



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The name of the centre group in each of the four divisions of the month is now used by the Christian converts for indicating the Sabbath ; and in Christian almanacs in China, the names of the four constellations called Heu, Maou, Sing, and Fang, are marked as the day of rest ; and for all time—past, present, and future—they mark its regular recurrence.

We cannot but be struck with the resemblance of this division in China to the Accadian division of the month, as traced back to a period about 2000 B.C., and this Chinese division of time can be traced to a period quite as remote.

The time when this division was introduced into China cannot now be discovered. It bears all the evidence of an arrangement coeval with the beginning of their history as a people, and was very ancient in the days of Confucius, in the sixth century B.C. In a letter from Dr. Legge, the highest living authority on such questions, he says :—"The division of twenty-eight constellations is very ancient. It is referred to twelve centuries B.C., and some of the constellations are mentioned by Yao nearly twelve centuries earlier." This carries us as far back as the same division of twenty-eight days, with the four weeks in the month, as is found among the Accadians. The late Dr. Medhurst, in his translation of the Chinese classic, the Shoo-King, speaks of it as existing before Christ. The exact date he had no occasion or time to examine.

*Evidence from the Classics.*—There are, in one of the classics edited by Confucius which was very ancient and venerable in his day, two passages which have been quoted as favouring the idea of a Sabbath, or septenary division of time, at an early period ; and taken, not by themselves, but in connection with other evidence, especially that from the fourfold division of the twenty-eight constellations, I still accept them, although their reference to a weekly Sabbath is questioned. One of these passages occurs in the Book of Diagrams, written in the twelfth century B.C., about the period of the Babylonian translations from the Accadian Records. It has been a puzzle to scholars for more than 2000 years, and continues to puzzle them still. Of this famous passage there are 1450 different renderings by the Chinese mentioned in the catalogue of the imperial library alone ; how many there are in China no man can tell. Not one of these satisfies European scholars, each of whom has his own rendering. I shall give translations by different hands, the first a free rendering by a distinguished scholar in China. He translated it, "Seven days complete a revolution." A native of China, one of Dr. Morrison's first converts, says,—"The diagram *Fuh*, in the 'Book of Changes,' says, 'This rule goes and returns, in seven days it comes again.' Twan says, 'This rule going and returning, and in seven days coming again, refers to the revolutions of heaven.' This is a trace of a seventh day rest coming round ; for, if not, why did these ancient worthies speak in such a way ? The age of *Fuh-hi* (from whom the first quotation was made) was not far from the creation, and the time of a Sabbath was not yet altogether forgotten in China ; and his not saying

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'seven moons,' or 'seven times,' but *seven days*, is a clear trace of it." This opinion of an honest and intelligent Chinaman is of all the more value that he had been taught by his spiritual father, Dr. Morrison, that there was no trace of a Sabbath in China.

The following translations are kindly sent to me by Professor Legge—the first from his friend, Mr. McClatchie—who says:—

"The *Fuh* diagram implies that in going out and entering in, no calamity now ensues; friends approaching, no error results. The returning season comes back in seven days, and benefit is obtained in all directions. I shall translate (referring to his Chinese classics) something in this way:—'The diagram *Fuh* is the symbol of successful progress; there will be no failure in any movement. Friends (and helpers) come, and there will be no error. The course returns; (after) seven days it comes back; there will be advantage in a proceeding (now) undertaken.'"

This seventh day had thus been regarded in the twelfth century B.C. as a lucky day for the meeting of friends, when benefits were to be "obtained in all directions." May it not be a tradition of a day of religious observance? That it was not a day for marketing, or a day when men met for work, is rendered probable by the second passage in that obscure but most valuable record of antiquity. It has thus been translated by a most competent scholar in China:—"On the seventh day the passages are closed." And Dr. Morrison's pupil, in commenting on the previous passage, adds:—

"In respect of the expression in the same book, 'The ancient kings ordered that on that day the gate of the great road should be shut, and traders not permitted to pass, nor the princes to go and examine the states,' it is plainly to be seen that in the time of the ancient kings, on the day of the Sabbath, all classes kept at rest and observed it;" and he closes with the query, 'Is it so that the Chinese had not at the first a Sabbath?'"—*Chinese Repository*.

I do not stop to defend or explain these obscure allusions. By themselves, they would prove little or nothing, but viewed in the light of other proofs of an early record of a Sabbath in China and in other lands, they have a significance and weight of their own.

*The so-called Planetary Week in China.*—When residing in China in 1854, my attention was called to a trace of the Sabbath which had hitherto escaped notice; and as the discovery has caused much discussion, and led to greater light being thrown on this subject by much more competent scholars, it is here given in the words I subsequently used:—

In the "Imperial Almanac of China," which is issued yearly by authority, under the editorship of one of the government offices, the "Board of Rites," there is a particular character found occurring throughout the year on *every seventh day*, and that day is *our Christian Sabbath*. The character employed is not found in common use; the meaning given to it in their dictionaries is "secret" or "closed." How it first got there, or what it indicates in that position, no one can tell.

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The literary graduate who was appointed by the Emperor or the Board of Rites to publish the almanac for the province of Foh Kien in 1854, wrote in answer to a friend of ours :—"The character means secret or closed, but who put it there I never heard. I only know that it has always been there from time immemorial, and must ever continue there." This is characteristic of Chinese conservatism. The ignorance of its import is a proof of the extreme antiquity of the usage. The preservation of what has so long been an unmeaning mark of a particular day, is a proof of the national reverence for everything that is ancient. There the character stands, "secret" or "closed," a convenient if not a providential mark for our sacred day under the new dispensation.

From two most interesting and instructive articles on this subject by Mr. Wylie, it appears that the character called in the almanac, "Bit," is pronounced in the mandarine "Mih," and is used merely for expressing the sound of the name of Mithras, the god of the sun. It was introduced into China from India, and at the same or a later time than the planetary week, was combined with the old system of astronomy and astrology.

It is remarkable that the Chinese, who willingly took advantage of the astronomical and mathematical knowledge of the Jesuit missionaries, and conferred honours and places of trust on such men as Shand and Ricci and Verbeist, never allowed them to introduce any change into the Imperial calendar. They were allowed full power to correct the errors of calculation which had crept in through the ignorance and carelessness of late Chinese astronomers, but not to change the form, or alter any of the superstitious symbols and maxims. It was the same when the Nestorians entered China in 781 ; they were received with all honour, and allowed full toleration and even Imperial patronage, but no law or custom in China was altered by their teaching, or through their influence.

It was different, however, with the planetary week ; its introduction can be traced from the West, most probably from India, or, as one writer says, from the country of the Ouigour. Its acceptance by the Chinese can only be accounted for, from its harmonising with the earlier records of the Chinese in their sacred books.

Mr. Wylie found that a memorial had been presented, in 1741, to the Imperial Board of Rites, urging the omission of the planetary week from the Imperial almanacs ; and it seems to have been approved, for there are not found any traces of it in any of the almanacs he could lay hold of, except that published at Fuh Kien which is used at Amoy. Referring to that memorial he says :—"From this passage we see that the *Mih* day is actually and literally the SUN-DAY ; and we learn that it was formerly marked in the almanacs issued by the Supreme Board at Peking." Mr. Wylie also discovered a very interesting article entitled, "*On the combination of the twenty-eight constellations and the days.*"

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The writer begins, "As the days are sixty, and the constellations twenty-eight, it follows that 420 is a complete circle, being a common multiple of 60 and 28; hence the source of the *seven* sexagenary cycles." He goes on to show how the seven planetary days in each week are made up from constellations, beginning with Heu, the first "Sun-day." He adds, "When the seventh is completed, the series again commenced with Heu for the first day; but in what year, month, and day the first cycle began is beyond the reach of investigation."

This writer, however, found a quotation from a work called "The Western Classic of Lucky and Unlucky Days," in which the twenty-eight constellations are portioned off in fours—divisions of seven each, and four characters are appointed to each, in the exact order in which they are found in the West, only giving Chinese names to the planets. The order is Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn.

As regards the introduction of the planetary week from India, Mr. Wylie says, "In a translation, in the eighth century, by Gotamsida, a Hindoo missionary, of an Indian treatise on astronomy or rather astrology, there is an incontrovertible recognition of the hebdomadal division of time. It speaks of the "seven-planet cycle," and gives the same order of the planets as we have found in India, and in our own week. In a foot-note we are told, "This was translated by Imperial command from the Sanscrit." In concluding his learned article, Mr. Wylie remarks,—"From the preceding statements, I maintain the historical fact of the introduction of the week-day names into China, on at least three separate occasions. But although many traces of them, more or less distinct, may still exist, yet we have reason to believe that the institution never became a popular or national one. As to one day out of the seven being set apart as a Sabbath or day of rest, I see no indication of any such custom. *The fact of a septenary division of time in China, as in most other nations, however, appears to me of far greater antiquity than the preceding.*"

It should be remembered that the planetary week only gave the *names* of the seven days which were recorded, from time immemorial, in the several books and astronomical symbols.

INDIA AND THE WEST.—This brings us to glance at the early traces of a week in India and other lands. We have no hesitation in accepting the theory that the planetary names for the days of the week were introduced from India; and the readiness with which they were accepted by a conservative people like the Chinese can only be accounted for from the symbols and the number of the names harmonising with their venerable and venerated sacred records.

The fact of the existence of a week in the literature of India from the most remote antiquity needs no proof; any attempt to trace its origin to a Christian or Mohammedan source is rejected by all competent scholars. The Egyptian origin is almost as untenable in the light of recent discovery. That Egypt and India derived it from a common source, is all

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but demonstrated by the recent discoveries in Assyria. It is sufficient for our purpose to give the names and order of the days as found in the Sanscrit, and we cannot do better than quote from an article which appeared in the *British and Foreign Evangelical Review* for April, 1866. It is by one of the most careful and conscientious as well as competent of scholars.

" Sanscrit days of the week, as yet scarcely changed in India. Names at length introduced into Rome. English names (with the meanings in all the three languages).

Aditya-war.	Dies-Solis.	Sunday, or day of the Sun.
Soma-war.	Dies-Lunæ.	Monday, or day of the Moon.
Mangala-war.	Dies-Martis.	Tuesday, or day of Mars.
Buddha-war.	Dies-Mercurii.	Wednesday, doubtfully identified with Mercury.
Brahaspat-war.	Dies-Jovis.	Thursday, or day of Jupiter.
Sucra-war.	Dies-Veneris.	Friday, or day of Venus.
Shun-war.	Dies-Saturni.	Saturday, or day of Saturn.

" Here," the writer adds, " is an uncommonly curious and interesting series of facts. Not merely is there a division into weeks in various lands, the several days being named after the sun, moon, and planets, but, making allowance for difference of longitude, the Sunday of any one country has, it would appear, always fallen on precisely the same day with the Sunday of all others, and so with the remaining days of the week."

The antiquity of the Egyptian week is universally admitted. Indeed, Egypt is by many regarded as the originator of the institution among both Jews and Gentiles ; it is only of late that classical scholars have been compelled by the force of evidence to yield to the old-fashioned belief in its more Eastern and ancient, if not Divine origin.

But while we refuse to ascribe to Egypt the honour of being the source of this great boon, we willingly yield to her the credit of having given the planetary week to Rome, and, through the Roman empire, to a great part of Europe. But in this, as in the case of China with the Indian week, we have reason to believe that it was rather the introduction of names and symbols for a hebdomadal division of time, which was known long before Rome or the West had any connection with Egypt.

We do not here give the evidence for an early knowledge of the division of time into weeks by Greece and Rome, as this would occupy too much valuable space ; we are content with calling attention to the interesting fact that, at or before the commencement of the Christian era, the Roman empire adopted the Egyptian symbols and names for the days of the planetary week, only translating them into her own language after the names of her own gods corresponding to those of Egyptian mythology.

The following table, copied with slight alterations from a valuable note on Dion Cassius by Reimarus, gives an interesting view of the wide ramifications of the planetary week :—



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We leave out the names of the planets in Arabic and Persic, as they are imperfectly given in Hebrew characters, from which little can be learned; we give only the Egyptian (which he represents in Greek character), the Hebrew, Jewish, and the Grecian, along with the signs for the planets, which have been transmitted from the earliest times to the science of the present day, and to these we have added the more recent names in Greece and Italy.

Signs.	Roman Names.	Egyptian.	Hebrew Names.	Hebrew Names in Greek Characters, from Epiphanius.	Greek.
☉	Sol	Ηγη	שמש or חמה	Ημα και Σιμας	Ἡλιος
☾	Luna	Πυρς	לכנה	Ιερς και Αλβανης	Σελήνη
♂	Mars	Μολοχ	מאדים	Χωχιβ Οχμωλ	Αρης
☿	Mercurius	Πιρμης	כרכב	Χωχιβ, Οχμωδ	Ἑρμῆς
♃	Jupiter	Πζις	עדק	Χωχιβ, Βααλ	Ζεύς
♀	Venus	Σουροτ	כונה	Σιροδω	Ἀφροδίτη
♄	Saturnus.	Ρηφαι	שבתאי	Χωχιβ Σαβηθ	Κρόνος

The time when this nomenclature was adopted by the Romans is uncertain. It is said by Dion Cassius to have been a *universal custom* when Adrian died in A.D. 138, which would imply a much earlier date for its *introduction*. It is referred to in a familiar way, as a well-known division and nomenclature, at the taking of Jerusalem by Titus in A.D. 70, and it is most probable that it was introduced at the reformation of the Roman calendar by Julius Caesar on the Egyptian model. What more likely than that, when correcting their year, they at the same time corrected the week? That it was done under heathen and not Christian influence is certain; and yet, how important its bearing on the introduction of the Christian Sabbath! When Constantine ordered his army to observe a day of sacred rest, he called on both Christians and idolaters to observe the same day, and reminded them that it was the day which was alike sacred to both,—to the idolater, as the day on which his ancestors had worshipped Baal, or the Sun, or Jupiter, and by whom it was called *Sun-day* and *Lord's-day*, after the god or lord they worshipped; and to the Christian, as the day sacred to his risen Lord and Saviour. And Theodosius, when commanding the better observance of the Sabbath, speaks of it as the *true Lord's-day*, as if the day had been wrested from the idolatrous worship of the sun and Baal, and restored to its original design and authority.

A glance at the above tables will show how wide has been the diffusion of the knowledge of this week, with its recurring day of rest and worship. The English names suggest their Saxon or Scandinavian origin. The Roman represents all the nations of Europe whose languages are based upon, or permeated by, the Latin tongue. Egypt, Palestine, and India are represented; and we have shown the traces

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of it in China, the oldest living empire in the world. From Reimarus, we might have added Arabia and Persia to our list; and from other sources, the testimony of Central Africa and South America,—but time forbids. We have shown in this and our former article that the Sabbath can be traced to a period not only long prior to Moses, but anterior to any record of a planetary week. The evidence that it is coeval with creation, and, we may add, Divine in its origin, is now conclusive to any unprejudiced mind that carefully studies the subject. Even the character of the day, as designed for rest and worship, seems settled, apart from any appeal to Scripture. It is the most ancient record which describes it by its old name, “Sabbatu,” or “day of rest for the heart.”

JAMES JOHNSTON.

### A FRAGMENT ON THE AUTHORSHIP OF ISAIAH.

**D**ID the same prophet write the first and the last portions of the book known as Isaiah? In certain departments, only experts can pronounce on the considerations raised by criticism on either side. Even among experts, however, opinion differs. We have a very interesting proof of this in the case of Mr. Cheyne of Oxford, whose first work on Isaiah, published ten years ago, adopted the new view of double authorship; but whose second work, published the other day, shows a manifest turning back toward the old paths. He frankly owns that in the interval his spiritual experience has changed, as well as his critical views. It is not uninteresting that, with a new Christian experience, there has come a retracing of steps in the region of the higher criticism. His position is still somewhat uncertain, but the change of tone is very evident.

In other aspects of the question, readers of the English Bible are tolerably competent to form a judgment. One test, convenient though not exhaustive, we venture to submit. It often happens that the cream of a writer's mind is to be found in his earliest writing. There, the freshest and most original of his thoughts, his most characteristic ways of looking at a subject and of expressing himself on it, often occur. The first chapter of Isaiah—what Ewald calls “the great arraignment”—is very characteristic. It is Isaiah in embryo. No one has ever doubted that this chapter was written by the real Isaiah, though Ewald (but only from his own imagination), gives it a later date.\* What follows in our Isaiah is to a large extent an expansion of this chapter, alike in its darker and brighter features. Using it as a condensed

\* See his *Commentary on the Prophets*, vol. ii., p. 117 ff. (English translation).

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exposition of the prophet's mode of thought and expression, let us ask whether, in the part called by the higher criticism "Deutero-Isaiah" (ch. xl.-lxvi.), a style of thought and expression similar to that of the first chapter may or may not be traced? We venture to think that the result of such an inquiry will be very decisive. The same writer reappears in the later portion by numerous and unmistakable traces. It would not be easy, by any possible enumeration of *new* words or phrases in that portion, to break down the evidence of identity which parallel columns may present. In most cases the resemblance is only in thought; in many it is also in word, and in forms of expression. Occasionally, in the following extracts from our version, the same English word stands for different Hebrew words; but these cases are of no importance in their bearing on the general question.

1. The vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.
2. Hear, O heavens, and give ear, O earth, for the Lord hath spoken :  
  
I have nourished and brought up children,  
and they have rebelled against me.
3. The ox knoweth his owner, and the ass his master's crib :  
but Israel doth not know; my people doth not consider.
4. Ah, sinful nation !  
a people laden with iniquity,  
a seed of evil-doers,  
children that are corrupters !  
They have forsaken the Lord,  
  
and provoked to anger  
  
the Holy One of Israel ;  
they are gone away backward.
5. Why should ye be stricken any more ?  
ye will revolt more and more.
6. The whole head is sick, and the whole heart faint; from the crown of the head to the foot there is no soundness in him, but wounds, and bruises, and putrifying sores that have not been healed, nor bound up, neither mollified with ointment.

Sing, O ye heavens, for the Lord hath done it; shout, ye lower parts of the earth (xliv. 23).

For he said, Surely they are my people, children . . . (lxiii. 8).

But they rebelled, and vexed his Holy Spirit (lxiii. 10).

The beast of the field shall honour me, the dragons and the owls (xliii. 20).

But thou hast not called on me, O Jacob, thou hast been weary of me, Israel (xliii. 20, 22).

They have not known nor understood (xliv. 18).

O ye transgressors ! (xlv. 8).

a rebellious people (lxv. 2).

a seed of falsehood (lvii. 4).

children of transgression (lvii. 4).

Ye are they that forsake the Lord (lxv. 11).

a people that provoketh me to anger continually to my face (lxv. 3).

the Holy One of Israel (xliii. 3).

they have turned every one to his own way (liii. 6).

For the iniquity of his covetousness I was wroth, and smote him. I hid me, and was wroth, and he went on frowardly in the way of his heart (lvii. 17).

But we are altogether as an unclean thing, and our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away (lxiv. 6).

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## 7. Your country is desolate,

your cities are burned with fire:

your land, strangers devour it in your presence,  
and it is desolate and overthrown by strangers.

8. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

9. Except the Lord of hosts had left with us a very small remnant, we should have been as Sodom, and we should have been like Gomorrah.

10. Hear the word of the Lord, ye rulers of Sodom; give ear, ye rulers of Gomorrah.

11. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he-goats.

12. When ye come to appear before me, who hath required this at your hand, to tread my courts?

13. Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

14. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

15. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood.

16. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

17. Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Thy holy city is a wilderness, Zion is a wilderness, Jerusalem a desolation (lxiv. 10, 11).

Our holy and our beautiful house is burnt up with fire (lxiv. 11).

The sons of the stranger [shall not] drink thy wine (lxii. 8).

Thou hast been forsaken and desolate, so that no man passed through thee (lx. 15).

O captive daughter of Zion (lii. 2).

There is none to guide her among all the sons whom she hath brought forth, neither is there any that taketh her by the hand of all the sons whom she hath brought up (li. 18).

Thus saith the Lord, As the new wine is found in the clusters, and one saith, Destroy it not, for a blessing is in it; so will I do for my servants' sakes, that I may not destroy them all (lxv. 8).

Draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore (lvii. 3).

Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? . . . Is it such a fast that I have chosen? . . . Is it to bow down his head like a bulrush, and to put sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord (lviii. 3, 5)?

He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol: yea, they have chosen their own ways, and their soul delighteth in their abominations (lxvi. 3).

Your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear (lix. 2).

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh (lviii. 6, 7)?

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18. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as snow; though they be red like crimson, they shall be as wool.

19. If ye be willing and obedient, ye shall eat the fruit of the land:

20. But if ye refuse and rebel, ye shall be devoured with the sword;

for the mouth of the Lord hath spoken it.

21. How is the faithful city become an harlot! It was full of judgment; righteousness lodged in it, but now murderers.

22, 23. Thy silver is become dross, thy wine mixed with water: Thy princes are rebellious, and companions of thieves: every one loveth gifts and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

24, 25. Therefore saith the Lord, the Lord of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of my enemies: and I will turn mine hand upon thee, and purely purge away thy dross, and take away all thy tin.

26. And I will restore thy judges as at the first, and thy counsellors as at the beginning; afterward thou shalt be called the city of righteousness, the faithful city.

27. Zion shall be redeemed with judgment, and her converts with righteousness.

28. And the destruction of the transgressors and sinners shall be together, and they that forsake the Lord shall be consumed.

29. For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens which ye have chosen.

30. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

31. And the strong shall be as tow, and the maker of it as a spark, and

Let the wicked forsake his way, and the unrighteous man his thoughts; and let them return unto the Lord, for he will have mercy upon them; and to our God, for he will abundantly pardon (lv. 7).

I have blotted out as a cloud thy transgressions, and as a thick cloud thy sins (xliv. 22).

If thou turn away thy foot from the Sabbath, . . . and shalt honour him, . . . I will feed thee with the heritage of Jacob thy father (lviii. 13, 14).

Therefore he was turned to be their enemy, and he fought against them (lxiii. 10).

For the mouth of the Lord hath spoken it (lviii. 14).

For your hands are defiled with blood, and your fingers with iniquity (lix. 3).

None calleth for justice, nor any pleadeth for truth (lix. 4). Truth is fallen in the street, and equity cannot enter (14). Yea, truth faileth, and he that departeth from evil maketh himself a prey (15).

The hand of the Lord shall be toward his servants, and his indignation toward his enemies (lxvi. 14).

For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron:

I will also make thine officers peace, and thine exactors righteousness (lx. 17).

Thou shalt be called by a new name, which the mouth of the Lord shall name (lxii. 2).

They shall call them the holy people, the redeemed of the Lord (lxii. 12).

They that sanctify themselves and purify themselves in the gardens, . . . eating swine's flesh, . . . shall be consumed together (lxvi. 17).

A people that sacrificeth in gardens, and burneth incense on altars of brick (lxv. 3). Behold my servants shall rejoice, but ye shall be ashamed (13).

We all do fade as a leaf (lxiv. 6).

My servants shall drink, but ye shall be thirsty (lxv. 13).

And they shall go forth and look on the carcasses of the men that have trans-



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they shall both burn together, and none shall quench them.

gressed against me: for their worm shall not die, neither shall their fire be quenched (lxvi. 24).

## RECENT BOOKS.

### I. BIBLICAL AND EXPOSITORY.

THE "Popular Commentary on the New Testament"\* is a book that attracts at first sight—handsome, substantial, well printed, well illustrated; and the more it is examined the more it appears adapted to its purpose. That purpose is, to present to ordinary readers, in a simple form, the best results of recent scholarship on all expository and illustrative matters connected with the New Testament, and at the same time to bring out the great practical and spiritual lessons of the various books. The most competent scholars and trustworthy expositors are responsible for this work, on which, it is evident, no pains have been spared. The maps and other illustrations are of the best quality, and are highly creditable to the enterprise of the publishers.

OF "The Pulpit Commentary,"† edited by Canon Spence and the Rev. Joseph Exell, an equally satisfactory account may most conscientiously be given. The volumes are got up in the same handsome style; authors eminent for ability and piety furnish the material; and the homiletical object is kept constantly in view. When this undertaking was begun, one feared lest it should be somewhat fragmentary and crude; but we are bound to say that the best means have been taken to make it a thorough and trustworthy work. Mr. Exell deserves credit for his services in the cause. He has helped greatly to raise Homiletics to the rank of a branch of theological science; and his endeavour to maintain homiletics in vital connection with her twin-sister, Exegetics, is much to be commended. It is the homiletical element that distinguishes the commentary, and by which it is to be judged. That element is singularly rich and full, and it gives one a remarkable impression of the manifoldness of Bible-teaching, even in the historical books. It is to preachers chiefly that this commentary is directed; and if they merely use it for hints and helps, and do not attempt to swallow it wholesale, or disgorge it on their congregations in undigested lumps, they will find it most useful.

THE "Preacher's Homiletical Commentary on the Old Testament"‡ has the same object as the "Pulpit Commentary." In one respect it has an additional feature—it has a special department called "Illustrations." These are in the form sometimes of anecdotes, and sometimes of extracts from the writings of eminent preachers and well-known Biblical students. Copious indexes are furnished both of subjects, illustrations, and authors.

\* The Popular Commentary on the New Testament. By English and American Scholars of various Evangelical Denominations. With Illustrations and Maps. Edited by Philip Schaff, D.D., LL.D. In 4 volumes. Vol. I.: Introduction, and the Gospels of Matthew, Mark, and Luke; Vol. II.: Gospel of St. John, and the Acts. Edinburgh, 1880.

† The Pulpit Commentary. GENESIS: Introductions by Canon Farrar, Bishop Cotterill, and others; Exposition and Homiletics by Rev. Thomas Whitelaw; Homilies by various authors. 1 SAMUEL: Exposition by Dean Payne Smith; Homiletics by Professor C. Chapman, M.A.; Homilies by various authors. London, 1880.

‡ The Preacher's Homiletical Commentary on the Old Testament. Book of Numbers. With critical and explanatory Notes, Indexes, &c. By Rev. William Jones. London, 1880.

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"THE SUNDAY-SCHOOL CENTENARY BIBLE; or, Variorum Teachers' Bible,"\* impresses one very satisfactorily, though it is hard to get over the oddness of the Latin word in the title. The new edition contains a combination of various helps published at different times—introductions, summaries, glossary, concordance, maps, &c. The names of Professor Stanley Leathes, Sir J. Hooker, Rev. Canon Tristram, Rev. T. K. Cheyne (Hebrew Poetry), Dr. Stainer (Bible Music), Professor Sayce (Bible Ethnology, Bible Monuments), evince that the "helps" have been contributed by the highest authorities in their several departments.

THE same great object—to give aid to teachers and others towards the understanding of the Bible—is provided for in a new Bible Dictionary, of which the indefatigable Dr. Schaff is editor.† This compilation is issued by the American Sunday-School Union, and takes the place of a useful work of the same kind, much valued in its day, by the late Professor Archibald Alexander, of Princeton. The labours of two sub-editors, working for nearly two years in Dr. Schaff's library, and under his direction, with the contributions of other friends working outside, have secured, in nearly a thousand pages, a well-packed summary of the best information that can be obtained on Biblical subjects. The maps and illustrations are carefully drawn, and of excellent quality.

A NEW volume of "The Biblical Museum,"‡ in the same stratum of literature, takes up the books of Jeremiah, Lamentations, and Ezekiel. The notes are mostly analytical, and give a good view of the drift of the several passages, and the manner in which this purpose is worked out. The book is rich in quotations from travellers, practical writers, and commentators, and especially in illustrative anecdotes.

IF it be said of the preceding works that, though most of them proceed from scholarly men, the popular element is their outstanding feature; the same cannot be alleged of Professor Charteris' "Canonicity."§ It is a book for students, and students only. First we have an Introduction of 120 closely printed pages, in which the author passes under review the chief of the ancient writers who make contributions towards our knowledge of the Canon, describing their writings, discussing questions of authenticity and the like, and generally estimating the weight and value of their testimony. In the body of the work we find, printed in full, in the original languages, the chief passages of the various authors that throw light directly or indirectly upon the Canon. Much of this has no doubt been done already by Lardner, by Kirchhofer, and others, but not in the complete and handy form of Professor Charteris' work, nor with the important additions and minor touches of recent research. The collection of testimonies is the fruit of great care and labour, and the discussions in the Introduction and the notes indicate a shrewd, candid, and careful judgment. The book, as a whole, is a valuable and most seasonable contribution to the defence of the New Testament. Professor Charteris might, perhaps, with advantage take some lessons in bookcraft; for example, it would have been useful to explain the relation of the Introduction to the body of the work; in beginning rather abruptly with "Barnabas," and commenting on "this epistle," it would have been well to name the epistle; and among the writers discussed in the Introduction, a place might have been found for such names as that of Marcion, whose story is given in footnotes in the body of the book. The indexes

\* Edited by Rev. T. K. Cheyne, M.A.; Rev. R. L. Clarke, M.A.; S. R. Driver, M.A.; Alfred Godwin, M.A.; and Rev. W. Sanday, D.D. London, 1880.

† A Dictionary of the Bible, including Biography, Natural History, Geography, Topography, Archæology, and Literature. With twelve coloured maps and over 400 illustrations. Edited by Philip Schaff, D.D., LL.D. Philadelphia, 1880.

‡ The Biblical Museum: a collection of Notes, explanatory, homiletic, and illustrative, on the Holy Scriptures, especially designed for the use of Ministers, Bible Students, and Sabbath-School Teachers. Vol. IX. By T. Comper Gray. London, 1880.

§ Canonicity: A Collection of Early Testimonies to the Canonical Books of the New Testament, based on Kirchhofer's "Quellensammlung." By A. H. Charteris, D.D. London and Edinburgh, 1880.

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are very careful and useful. We have great pleasure in commending this valuable work to the attention of the many professors and students of theology whom we can reckon among the readers of *The Catholic Presbyterian*.

In noticing, immediately after Professor Charteris' book, the "Critical Handbook" of Professor Edward Mitchell, of Paris,\* it is no disparagement of the latter to say that, coming out under the Religious Tract Society of London, it is brief and popular rather than elaborate and profound. Professor Mitchell, after long experience as a theological professor in the United States, is now at the head of an American theological institution in Paris, and is admirably qualified to write such a digest as the present. It presents for general use the results of more elaborate works, the sum and substance of the ancient testimonies to the canonical books, carefully compiled, and with ample references, especially in the footnotes, to the originals. The History of the Text of the New Testament is made doubly interesting by fac-similes of the various kinds of ancient MSS., notices of all the principal MSS., and tables giving in a condensed form the substance of much valuable research. This little handbook will serve a useful purpose in these days when so many of the laity are becoming curious in criticism.

THE same author has presented us with a new edition of the Grammar of Gesenius.† Though this grammar has been formed on an empirical basis, and shows little of the philosophic treatment of the Hebrew language inaugurated at a later period by Ewald, it contains abundance of valuable material, and still claims a high place in the regard of Semitic scholars. We gladly welcome and recommend this edition, which is much enriched with additional notes. The book is very carefully got up, and the editor well deserves the warmest praise for the very valuable indexes he has so carefully compiled.

MR. BOWMAN'S Hebrew Grammar‡ has a far humbler aim than the foregoing, but it cannot fail to be of considerable use to beginners. Though there is no attempt made in the way of shewing the great principles of Hebrew Grammar, the facts placed before the student are of essential importance. In many respects, indeed, there is room for improvement: for example, the observations on Sheva and Dagesh might have been much simplified; the remarks on the article might have been better arranged, and would have been improved by the relegation of the interrogative particle to some other place; and, more particularly, there is no attempt made to arrange the nouns or to explain their inflections. But any one who carefully masters what is here presented will have acquired, in a comparatively short time, a considerable knowledge of the Hebrew language.

PROFESSOR GIVEN'S "Revelation, Inspiration, and the Canon of Scripture"§ covers a wider ground, and combines certain features of the scientific and the popular methods. He desires to furnish a comprehensive guide on the great questions affecting the origin and authority of Scripture so much discussed in our day. His treatise is in all respects a defence of traditional beliefs, and in many parts it is marked by great acuteness and ability. But the author himself admits that the field is far too wide for a single treatise, and the rapid way in which the ground has often to be travelled over gives him the appearance of settling some questions just too easily. The subject of inspiration, in particular, requires fuller treatment, and in some points more discriminating conclusions.

\* Critical Handbook: A Guide to the Study of the Authenticity, Canon, and Text of the Greek New Testament. By Edward C. Mitchell, D.D. Illustrated by Tables, Fac-Similes, and a Map. London, 1880.

† Gesenius' Hebrew Grammar, translated from Roediger's Edition by Benj. Davies, LL.D., thoroughly revised and enlarged with the help of Prof. E. Kautsch's German edition, and other recent authorities, by Edward C. Mitchell, D.D. London: Asher, 1880.

‡ A new, easy, and complete Hebrew Course: Containing a Hebrew Grammar, with copious Hebrew and English Exercises, strictly graduated. By the Rev. T. Bowman, M.A. Part I. Regular Verbs, &c. Edinburgh: T. & T. Clark.

§ The Truth of Scripture in connection with Revelation, Inspiration, and the Canon. By John James Given, Ph.D., Magee College, Londonderry. Edinburgh, 1881.

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IN his "Studies in Genesis,"\* Professor Leathes has given us an excellent series of popular papers, twelve in number, designed and well adapted to remove difficulties, to make clear the course and the purpose of the narrative, and to vindicate the divine origin of the book. Mr. Tuck's "Age of the Great Patriarchs"† is intended for the guidance of Sunday-school teachers, and contains many useful selections from writers of established character. Dr. Dods' "Isaac, Jacob, and Joseph"‡ is a superior specimen of biblical exposition, maintaining the unity of the narrative, exhibiting its aim and purpose, and singularly successful in the application of its teaching to our own times and circumstances. Baron Bunsen speaks of the importance of "Japhetising" the "Semitic" element of Scripture—adapting Hebrew life to Western life—and Dr. Dods has a singular faculty for this. His teaching bears mainly on what influences character and serves to mould it, whether for good or for evil.

PRINCIPAL FAIRBAIRN'S "Studies in the Life of Christ"§ is an important and massive contribution to a department of Christian literature where, for all that has been said already, an unexhausted ocean seems yet to lie open to the inquirer. Although in the form of pulpit discourses, it is more a philosophy of the life of Christ than a biographical exposition. The profound thinker appears in every page, and deep must have been the capacity of the congregation in Aberdeen that was able to appreciate such spoken essays. Along with profound thought there is much deep feeling, the work being conceived and executed throughout in that spirit of wondering, adoring admiration which is so suitable and so edifying in the presence of "God manifest in the flesh." The author has rich stores of language at ready command. Sometimes he almost coins words, though for this there is really no need. What strikes us most in this work is the way in which it brings out the transforming power of the Divine in Jesus. It is seen glorifying His own human nature, His life, His sufferings, His teaching, His revelations of the Father, the kingdom He sets up, the inheritance He promises. Like a forest illuminated by the level rays of the sun in a summer evening, so in this book we see everything earthly brightened in the presence of Christ. One remark in another direction we cannot but make,—regarding Dr. Fairbairn's obvious dislike to the orthodox doctrine of the satisfaction of Christ for sin. While rejecting this view, he labours very hard to bring out an idea of sacrifice and of the relation of Christ to sin, vast enough to correspond with the language of the Gospels and the facts of Christ's life; but as it seems to us, he hardly satisfies himself, much less is he likely to satisfy those whose view he opposes. He elaborates the subsidiary aspect of Christ's sufferings, but he does not present a view fitted to pacify the guilty conscience, or lay a broad foundation for belief in "grace reigning through righteousness."

MR. NICOLL'S "Incarnate Saviour"|| is on the same theme, and was also delivered to a congregation; but it has a more popular form, and it thoroughly accepts the old doctrine of the sacrifice. It selects leading events in the history or features in the work of Christ, and seeks to show how these bear on His Incarnation and Atonement. It is thus partly historical and partly doctrinal, and these two elements are skilfully interwoven. Without being openly critical or apologetic, the results of extensive reading in these departments are everywhere apparent, and the ordinary reader is fortified while he is edified. This we consider a valuable and characteristic feature of the volume. There is much fresh thinking in apt

\* Studies in Genesis. By Rev. Stanley Leathes, D.D., King's College. London, 1880.

† The Age of the Great Patriarchs, from Adam to Jacob, with Critical Notes, and Illustrations. By Robert Tuck, B.A. London, 1880.

‡ Isaac, Jacob, and Joseph. By Marcus Dods, D.D. (Household Library of Exposition.) Edinburgh, 1880.

§ Studies in the Life of Christ. By Rev. A. M. Fairbairn, D.D., Airedale College, Bradford. London, 1881.

|| The Incarnate Saviour: A Life of Jesus Christ. By Rev. W. R. Nicoll, M.A., Kelso. Edinburgh, 1881.

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and beautiful expression, and, while evidently at home in the literature of the subjects he deals with, he pursues a course of his own, and gives us a contribution which supplies a want in a field where it was very difficult to leave the beaten track.

THE first publication (in French) of Professor Godet's Commentary on the Romans\* was designed as a token of his interest in the French-speaking churches, whose condition, he frankly owns in the preface, fills his mind with anxiety. He believes that in these churches the Divine conception of salvation, as expounded by St. Paul in the Epistle to the Romans, is more seriously threatened at this moment than it ever was before. Those who know his writings will naturally look in this commentary for the rare qualities as an expositor,—the bright insight, the delicate touch, the deep spirituality, as well as the wide learning that are found in his other works. They will find here a very hearty exposition of the doctrine of justification by faith, both in its fundamental character and in relation to two other great interests, the sanctification of the believer and the dealings of God with his ancient people, who, by rejecting Christ's righteousness, reject the offer of salvation. It is impossible in a brief notice to criticise this work in detail. One of its great aims is to show the riches of God's grace,—the grandeur, the fulness, the completeness of the provision for salvation God has made in Christ available for all, Jew or Gentile, who believe. On the subject of expiation, Godet adopts a kind of middle view, deeming expiation very essential, yet seeking to strip it of some of the objections applicable to the common view. The atonement of Christ "was not intended to *satisfy* Divine justice except by *manifesting* the normal relation between God and the guilty creature. By sin, God loses His supreme place in the conscience of the creature; by this demonstration of righteousness He recovers it. In consequence of sin, the creature no longer comprehends and feels the *gravity* of his rebellion; by this manifestation, God makes it palpable to him. On this view, it is not necessary that the sacrifice of reparation should be the equivalent of the penalty incurred by the multitude of sinful men, viewed as the *sum* of the mental sufferings; it is enough that it is so as regards the physical and moral character of the sufferings due to sin itself." This is not the view which such a theologian as Hodge would have adopted; if we mistake not, it comes more nearly to that of Dr. Wardlaw.

## II. HISTORICAL AND THEOLOGICAL.

PROFESSOR WITHEROW, in his Memorials of Irish Presbyterianism,† has rendered an immense service, not merely to the whole Presbyterian Church, of which he is such an ornament, but to students of literature in general, by the publication of these two volumes, which claim a permanent and important position among historical works. Neither time nor trouble has been spared in gathering the materials and digesting them into the handy form in which they are now presented to the public, who, we hope, will repay the author for his trouble, by an appreciative demand for these volumes.

These Memorials, however, may not prove attractive and interesting to the mere general reader; for the plan of the author has been, not to write a continuous history, but to take up, singly, every Irish Presbyterian minister who has ever published even a single sermon, to give a full list of his works, so far as these have been ascertained, with a sketch of his life, and one or a few typical extracts from his writings. It is obvious that this method is attended by some disadvantages, of which, however, no one is more fully aware than Professor

\* Commentary on St. Paul's Epistle to the Romans. By F. Godet, D.D., Neuchâtel. Translated from the French by Rev. A. Cusin, M.A., Edinburgh. Volume I. (Chap. i.-vi.) Edinburgh, 1880.

† Historical and Literary Memorials of Presbyterianism in Ireland. First Series, 1623-1731; Second Series, 1731-1800. By Thomas Witherow, Professor in Magee College, Londonderry. London: Mullan, 1879-80.



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Witherow himself. Uninteresting publications of third or fourth rate men are noted; while several ministers who exercised great influence during their lifetime have not received special notice, simply because they have left no literary memorials behind them; and there is, necessarily, though unavoidably, a repetition of references to the same thing, in different memoirs. The two volumes, nevertheless, form most valuable contributions to the history of Presbyterianism; we hope soon to see the series completed by the publication of the remaining volume.

PERHAPS one of the best testimonies to the excellence of Hagenbach's "History of Doctrines" \* is the fact that, though far from being a work which appeals to popular readers, it has already reached a fifth edition in the original German, and now appears for the fourth time in an English dress, much improved and enlarged. The work may well be regarded as a type of the kind which comes from professors in German universities; it takes up its subject, from the first, in the most thorough and business-like manner, and presents the literary apparatus in formidable fulness. Indeed, the ordinary reader cannot but feel for a time oppressed with the weight of learning which it contains. But a closer acquaintance will show that it is an admirable introduction to the special department of theology of which it treats, and is not so unwieldy as at first appears. We think, however, that it would have been much more useful for the vast majority of readers had there been less show of the processes, and more of the results, of investigation; while every one must feel that, in the constant citation of proof-passages, there is ample reason afforded for reliance on the statements made by the author in the body of the work, we are sure that many students would have been satisfied to see most of these references kept in the background, and the foreground more largely occupied with a fuller and more connected view of the several doctrines discussed. The admirable manner, for instance, in which Dr. W. G. T. Shedd, in his work on the "History of Christian Doctrine," has treated the subject is, on the whole, more useful and satisfactory; and every theological student must deeply regret that the New York professor has not seen his way to do more than publish the little which appeared many years ago. At present, this manual of Hagenbach's remains the best treatise in English on the history of doctrines.

DR DORNER's ability is unquestioned. The works which he has already published bear ample witness to his great learning, and indicate the possession of a mind well fitted to deal with the difficult problems of theology. Now, after having distinguished himself in the department of historical theology, he has turned, in his "System of Christian Doctrine," † to the field of doctrinal theology, where he displays the same power and grasp of mind. Yet this volume will be received with some disappointment. Readers will complain especially that the learned author has shown little consideration for them, so far as regards his style of writing, in which he certainly has not improved; for we still find the same cumbrousness and obscurity, arising, in great measure, from want of care and clearness in his mode of thought and its expression, which forms so marked a characteristic of his well known work on "The Person of Christ." The translator has perhaps done the very best that could have been expected: it is certainly not his fault that there is so much which baffles the endeavours of ordinary readers to understand. We would not be thought in these remarks to be overlooking the massive grandeur of Dr. Dorner's mind, nor those eminently valuable services to Scriptural theology, which will ever entitle him to the gratitude of the Christian Church.

\* *A History of Christian Doctrines.* By the late Dr. K. R. Hagenbach. Translated from the fifth and last German edition, with additions. With an Introduction by E. H. Plumptre, D.D. Vols. i. and ii. Edinburgh: Clark—New York: Scribner, 1880.

† *A System of Christian Doctrine.* By Dr. J. A. Dorner, Professor at Berlin. Vol. I. Translated by Rev. Alfred Cave, B.A. Edinburgh: Clark, 1880.

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DR. MACDUFF'S "In Christo,"\* is a series of meditations on those Scriptural expressions which are qualified by "In Christ," and is marked by the ease, fluency, sweetness, and evangelical unction that are to be found in all the works of this popular author. Dr. Marshall Lang, in "Heaven and Home,"† gives us an admirable family book—bright, solid, lively, shrewd, and thoroughly Christian; pouring out, in the form of illustration, the ample stores of a richly-furnished mind, and wisely guiding all who will receive his genial counsels, to that condition of godliness which is profitable unto all things, having promise of the life that now is, and of that which is to come. In "*L'Immutabilité de Jésus Christ*,"‡ the greatest Protestant preacher of France meets the assertion of the sceptic, that if Christianity has become a far greater stream than its humble human origin can account for, this is owing to the tributaries it has received in its course—the developments it has undergone. M. Bersier argues that this is untrue; Christianity is the same as ever it was—Jesus Christ is unchangeable. His teaching is ever the same; His person, God and Man, is the same; His work and His influence on the world, as Saviour, Sanctifier, and Consoler, is the same. All this is set forth with all that wealth of beautiful diction which the French language affords, and which, to those who can command it, gives such a wonderful charm, making the sermon a sort of poem and argument in one. Of the last part of the "Homiletic Quarterly"§ we shall only say that, in variety and interest, it improves as it goes on. Its contributors are drawn from many sources, and the various Presbyterian Churches have a full share in the work. The tone is Scriptural and Evangelical, and the valuable quality of freshness which, from the beginning, was conspicuous in this Quarterly, continues to be maintained.

### III. POPULAR APOLOGETICS.

WE regard "The Foundations" of Dr Gibson|| as one of the best books of the kind we have seen. The author has a clear eye and a strong grip, and whatever he writes is written with a view to use. Of course, twelve lectures on the Evidences can only touch the wide subject at a few points—but the points are well selected, and the handling of them is efficient. There are many excellent works on branches of the Evidences which err in being prolix in some places, obscure in others, and often wanting in point and application. Dr. Gibson's brief lectures are free from such failings. We think they would be useful in families, especially to young men about to encounter the common, very confident, but very inconclusive objections of sceptics. Dr Kennedy's "Popular Handbook of Christian Evidences"¶ is the work of an able and accomplished man, who has thought out and tested for himself the arguments of Theism, and gives them with his own image and superscription. There are copious references to contemporary opinion. We do not think, however, that the book would be very useful to a beginner; it is more likely to be appreciated by one who has already studied the whole subject in detail. Dr. Taylor's "Gospel Miracles"\*\*\* consists of seven lectures on the "L. P. Stone Foundation," marked by the power, good sense, and luminousness of one who ranks among the foremost of the American clergy. They do not pretend to much originality, but are a successful exposition of the grounds on which the modern outcry against the Christian miracles is thoroughly met and refuted. We are disposed to differ from Dr.

\* In Christo; or, the Monogram of St. Paul. By J. R. Macduff, D.D. London, 1880.

† Heaven and Home. By J. Marshall Lang, D.D. London, 1880.

‡ *L'Immutabilité de Jésus Christ. Discours par Eugène Bersier.* Paris, 1880.

§ The Homiletic Quarterly, January, 1881. London, 1881.

|| The Foundations: a Series of Lectures on the Evidences of Christianity. By John Monro Gibson, D.D., Chicago (now of London). Chicago, 1880.

¶ Popular Handbook of Christian Evidences. By John Kennedy, M.A., D.D., Hon. Professor, New College, London. Part I.—Theism and Related Subjects. London, 1880.

\*\*\* Gospel Miracles, in their relation to Christ and Christianity. By W. M. Taylor, D.D., New York. London, 1880.

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Taylor *somewhat* on the "evidential value" of miracles. From Bible statements on the subject, we would give more weight than he does to the character of the doctrine attested, and some other considerations as corroborations of the fact that the miracle is a divine attestation of doctrine; for, certainly, the Bible teaches that other beings, in certain circumstances, have a power to do wonders, inasmuch that if it were possible they would deceive the very elect.

#### IV. MISCELLANEOUS.

MR. CURWEN'S "Studies in Worship Music"\* is in three parts—the first, historical; the second, practical; and the third, descriptive. We have accounts of the psalmody of the Methodists, Independents, Baptists, Presbyterians; we have discussions on organs, chanting, rhythm, training of voices, and training of congregations; we have descriptions of the psalmody in the Temple Church, London, the London Oratory, the Synagogue, the Catholic Apostolical Church, the Foundling Chapel, Regent Square Presbyterian Church, Mr. Spurgeon's Tabernacle, and other well-known places of worship. The book is full of useful information, and cannot fail to interest those who are practically and actively devoted to psalmody; but we cannot here enter into the discussion of its views.

"SERMONS FOR BOYS AND GIRLS"† is a combination by three preachers, English and American. It is a closely-printed, substantial volume, and the sermons are well adapted to boys and girls. That is to say, the style is easy, and the application direct, while to point the moral, there is an ample interspersion of children's stories. We must own, however, that we are much more attracted by another volume of children's sermons—

"THE GENTLE HEART."‡ The great charm of this book is that the lessons hardly need to be stated—they rise spontaneously out of the story. There is a wonderful, quiet, dramatic power about these sermons. They are very gentle, told very quietly, but they touch the heart in its tenderest feelings, and are exceedingly effective. Dr. M'Leod has a remarkable knowledge of child-nature, and a master-key to enter it and move it; moreover, all his teaching tends directly to make children better and purer. No better commentary than this and the other volume which it follows could be found on the words of wisdom touching "Children's Stories" which he utters in this number of *The Catholic Presbyterian*. We have seldom read a book which we can more confidently recommend.

A TRULY terrible book is "The Englishwoman in Utah."§ The author was born in Jersey, lived some time in France, came under the influence of Mormonism while there, married a Mormonite elder, had some experience of mission life in Switzerland, crossed to New York, spent some time in Utah, and finally renounced Mormonism in disgust. We have no information respecting the writer beyond what the book contains. It has all the aspect of an authentic story. Strange to say, the author was led to become a Mormonite through the spiritual earnestness of the Mormon missionaries and their converts—the glow of Christian love among them and the attractions of Christian fellowship. When, some time after, she came to know that polygamy was authorised as a divine Mormon institution, she was awfully shocked, but still she believed. She remained in this state of belief, against all her womanly instincts, till after she had had personal experience of polygamy, her husband having married a second wife, and being espoused to a third.

\* Studies in Worship Music, chiefly as regards Congregational Singing. By J. Spencer Curwen, President of the Tonic Sol-Fa College. London, 1880.

† Sermons for Boys and Girls. By Rev. W. Harris, Rev. W. Newton, and Rev. Edgar Woods. London, 1880.

‡ The Gentle Heart: A second series of "Talking to the Children." By Rev. Alex. M'Leod, D.D. London, 1881.

§ The Englishwoman in Utah: The story of a Life's Experience in Mormonism. An autobiography, by Mrs. T. B. Stenhouse. London, 1880.

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In time, the beastly polygamous system, the lies, robbery, and murders perpetrated under Mormon influence, opened her eyes; her husband, who had been driven on by others in his polygamous affairs, got quit of his second wife, and of the obligation to marry the third, and they renounced Mormonism. There is an honest tone about the book, for it does ample justice to every act of goodness or kindness ever experienced from Mormons. But it is a terrible exposure of a system whose missionaries, when in Europe, speak like lambs, but lead their victims to a shocking life.

In Part I. of "Johnston's Statistical Atlas,"\* the religious condition of the United Kingdom is presented statistically. The only census giving ecclesiastical returns was that of 1851, and the returns are based upon that, corrected as best the editor could. The information given is general and scanty, nor can we say that the maps, carefully though they are constructed, enable us to see very clearly the actual distribution of the various churches.

THE Canadian Presbyterian Year-Book† ought to commend itself to us, for a good third of it is occupied with a history of the Presbyterian Alliance and of the Philadelphia Meeting. Another large section gives an account of the various Presbyterian Churches throughout the world, and in many cases notes of their latest meetings of Assembly or Synod. Then, modestly bringing up the rear, is the Canadian Church, of whose various schemes and organisations a succinct account is given. Notices of deceased ministers, and then the roll of members, complete Mr. Cameron's very useful "*multum in parvo*."

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## NOTES OF THE DAY.

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THOMAS CARLYLE.—It is strange that in two successive months Great Britain should have lost her greatest female writer and her greatest male writer. Marian Evans had barely passed the prime of life, but Thomas Carlyle had reached the patriarchal age of eighty-five. All the world has been moved by his death; and it is a remarkable testimony to his greatness, that, notwithstanding his advanced age, he had not in any degree passed out of mind with the present generation. Often, when the threescore and ten are far exceeded, men once active and conspicuous are forgotten; and at last, when the announcement of their death is made, people are surprised to learn they were not dead long before. But to the last, Thomas Carlyle was watched with unrivalled interest, and by old and young his name was pronounced with the highest respect. And now that he is gone, we feel as if we had lost the last of the giants, and as if men of but common stature remained behind.

Carlyle entered the world just as Robert Burns was leaving it. The death of the one and the birth of the other occurred in the same month, in the same county, and within a very few miles of one another. It would be difficult to say whether the poetry of the one or the prose of the other has exercised the greater influence.

Carlyle, like Burns, sprang from that humble stratum of society which, when characterised by the fear of God and the faith of Jesus Christ, has produced so many illustrious men. The eminent piety of his parents had a deep effect on him. Speaking of his father's sudden death in 1832, he said, "It was a fit end for such

\* The Statistical Atlas of England, Scotland, and Ireland. Edited by C. Phillips Bevan, F.S.S., F.G.S., &c. Part I. Religious. Edinburgh, 1881.

† Presbyterian Year-Book for the Dominion of Canada and Newfoundland. Edited by Rev. James Cameron. Toronto, 1881.

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a life as his had been. . . . Like Enoch of old, he had walked with God, and at last he was not, for God took him." "He was a man into the four corners of whose house there had shined, during the years of his pilgrimage, by day and by night, the light of the glory of God." On another side, Carlyle had a remarkable hereditary association with the earnest piety of Scotland. His wife was a descendant of John Welsh, the son-in-law of John Knox, one of the most remarkable men of prayer Scotland ever had. The precise nature of the influence of these associations on Carlyle it is difficult to estimate, but of the strength of them there can be no doubt.

This is not the place to say anything of Carlyle as a writer. It is more to our point to advert to his religious position and influence. But the subject is both delicate and difficult, and we would fain have the benefit of the autobiographical fragment about to be published, before saying much regarding this. The problem is to settle Carlyle's relation to revealed religion. What did he think of Christ? We wish we had more light on this question. It is so far well to find from his relation, the Rev. Gavin Carlyle of London, that he never spoke of Christ's name without showing that he felt Him to be above all mere human comprehension. Why, then, did he not confess Him before men? On the other hand, he was singularly firm and strong in his attachment to the great principles and positions of natural religion. His belief in God was very firm. His ethical principles were not less so. "Do the Duty that lies nearest thee, which thou knowest to be a Duty! Thy second Duty will already have become clearer." Carlyle's sympathy, too, with earnest and honest Christian men was of the strongest—men like Knox and Cromwell. The intensity of his hatred of shams and shoddyism was not less intense; and his denunciations were so scathing that we might say of him, that he had power to kill by the sword that went out of his mouth.

The sadness of Carlyle, in view of what was wrong and wicked in the world, and the despair with which he looked on it, indicated feebleness and dimness in the region that might have been illuminated by Christian faith and hope. What a contrast in this respect between him and Livingstone! Livingstone was always thinking of the "good time coming," and cherishing with child-like faith the visions of the prophets of that golden age when "they shall not hurt nor destroy in all my holy mountain, saith the Lord." Carlyle stood looking on, to see the leaders of the nation "shooting Niagara," unable to find a remedy for evils that were past mending, or an antidote to the sadness that oppressed his spirit and gave it its impress to his very face.

He has passed away amid the respectful homage of the civilised world, and mingled admiration and perplexity on the part of Christians, and given in his account to the Supreme and Only Judge.

REVISED TRANSLATION OF THE NEW TESTAMENT.—It is now announced that this new version of the New Testament is to be published in May. And we understand that it is to be brought out in various forms, and some of them cheap enough to bring the book within reach of all classes. The Churches have not seen it necessary to make any special preparation for its reception. It will thus be flung at once upon the public, and we shall probably find its character given in the first instance by the newspapers and reviews. This, however, will not be the final verdict. It may agree with the final verdict, but the mass of Christian people will judge for themselves. We do hope that crotchety individuals will be restrained from making a great noise on points not essential, and that the book will get fair play all over the English-speaking world. For our part, we fondly anticipate good from the inquiries and discussions sure to arise. We hope, too, that there will be no impatience in regard to any further step. Sufficient time must be allowed for the general mind of English Christendom to mature its convictions. The case is very different now from what it was in the days of King James. The English-speaking community then was only five or six millions, and of these a great proportion could not read. Now, the English-speaking community is not far short of a hundred millions, nearly all interested in this matter. It will be a



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great event if it shall turn out to be the general conviction, that, in this new version, we have a nearer approach than we have ever had before to a faultless rendering of the record of the will of God for our salvation.

**SEMI-MILLENNIALS.**—It is natural, when a revised version of the English Scriptures is on the eve of appearing, to recal the name of Wycliffe, even though it is uncertain when his translation was executed and when it was published. It is known to have been near his death, which occurred in 1384, so that 1881 may fairly enough be considered as the proper commemoration-year. Moreover, it is announced that Thomas à Kempis was born in 1381, so that the present year may be taken likewise as his semi-millennial. Persons who have no particular fancy for semi-millennials may be interested in the bringing together of these two very different men. The one represented what was best in the Mediæval Church; the other represented the spirit that revolted from what was worst in it. In our day we may find much to admire and copy in them both. We need the meditation, calmness, and earnest spiritual and moral aspirations of the one; we need not less the love of light and love of liberty, the loyalty to God's Word, and the manliness in contending for it that marked the other. There is ample work for both Wycliffes or à Kempises at the present day.

**WANTED, A THEOLOGY.**—We wish very much, and very sincerely, that some one who can, would reduce to definiteness the cry against evangelical theology now so common, especially on the part of some Congregationalists, and tell us what precisely is wrong, and what is wished. We take Mr. R. W. Dale, for example, as one who makes the cry very loudly in his recent volume, "The Evangelical Revival, and other Sermons." Mr. Dale seems to grant that the substance of evangelical theology is right, but there is something unsatisfactory and old-fashioned about the form. Sometimes he seems to go further. He says, for instance, "It is now nearly a hundred years since Congregationalists began to part with their Calvinism, and they have not yet been able to construct any satisfactory and permanent theological scheme to take its place." We have great respect for Mr. Dale, and we believe there is something in what he says; but when he takes it on him so loudly to discredit the old theology, he has need to do more than tell us that no one for a hundred years has been able to find a better. At least, until the new be found, he cannot wonder that wise men are in no haste to abandon the old, especially when, as he virtually admits, the Wesleyans, and the Presbyterians, and Mr. Spurgeon are still pretty staunch to the old paths. We do not say this in any taunting spirit, because the matter is very serious, and it is apparent enough that the old style of preaching does not commend itself as it used to do; but surely those who live, like Mr. Dale, in the midst of the phenomena, might define them more precisely, and not content themselves with telling us all that our position is untenable, though where we are to find a better, no one has been able to divine. There was some wisdom in the advice which Bailie Nicol Jarvie, or some other cautious old Scot, used to give, "Never to lift the one foot till you see where you are to set down the other."

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## AMERICAN NOTES.

NEW YORK, January 1,\* 1881.

**PASTORAL VISITATION OF CHURCHES.**—The Presbytery of New York begins next week, which is also very largely observed as a week of prayer, to make a pastoral visitation of its churches. The plan is to assign three or more ministers and elders, whose duty it is to go, on a day previously agreed upon, to the congregation committed to them, and spend a few hours in religious public service with the assembled people. The object is twofold: to stir up the Church to greater activity in Christian life, and to bring the members of Presbytery into closer

\* Owing to stormy weather at sea, this letter reached us too late for last number.—Ed.

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union with the churches. Such visitations have been very useful; but in the city, the time spent upon them is too short, and the amount of good accomplished is not always as great as we would desire and expect.

**THE FRENCH DEPUTATION.**—The mission of M. Réveillaud and Mr. Dodds to this country in behalf of Protestant work in France is ended, and they have returned home. They received contributions amounting to about \$12,000, and collections are yet to be made in several places. These results are not large, but they are quite as much as were expected, and will be substantial aid to the French Missions.

**CONGREGATIONAL SIGNS.**—The Congregational General Council in St. Louis, representing that denomination throughout the United States, listened to a paper by Dr. Mead, Professor in Oberlin College, Ohio, in which he said:—"The doctrine of inspiration, many think, needs a better statement. Let the question be thoroughly canvassed, and let us have the best definition which, in the present advanced stage of Biblical criticism, it is possible to make. The doctrine of the atonement is seriously questioned or greatly misunderstood. Is it not possible that re-investigation and re-statement, with the aid of the latest and best exegesis, would solve some difficulties, and thus unify belief? Does the Bible, interpreted by all the light which investigation and reason can throw upon it, clearly teach the doctrine of remediless and endless punishment? These are vital questions. It is not a matter of indifference whether they are answered this way or that. The motive-power of the Gospel depends upon the right view of them." You will perceive that the American mind is not behind that of Scotland in desiring some new thing. The doctrines which the Oberlin Professor wishes to have re-stated are very well stated in the Word of God; and it is quite probable that any presentation of them, in a new translation, or a new Cambridge Platform, or Westminster Confession, would come no nearer their adjustment to the universal mind of the Church. What the time demands, what the age needs, is not so much a re-statement of opinion, as a stalwart and courageous exhibition and defence of the truth as it is in the Bible and the consensus of the Reformed Churches. Infidelity, in the guise of philosophy and of science, has been so boastful and impudent of late years, that many good men have been fearful of the effect upon the faith of the Church. Instead of fortifying the citadel and fighting off the enemy, these timid teachers have been vainly striving to conciliate their opponents by modifying their own opinions, so that they shall not be so much exposed to criticism. But the foundations are sure, and if we stick to *them* we are safe.

It is a good sign that a Congregational Association in Central New York has, within this month, "disfellowshipped" a minister because of his unsoundness in the faith. He had renounced his belief in the eternal punishment of the wicked, and, of course, was all astray on the atonement, inspiration, and other points. It is also true that a brother of the minister, a member of one of our Presbyteries, has recently been suspended for teaching similar errors. These are wholesome lessons. They indicate soundness of doctrine in the Churches, while it is as true now, as of old, that offences must come.

**THE CUMBERLAND PRESBYTERIANS.**—The right of the Cumberland Presbyterian Church to admission as one of the constituents of the Alliance, is being vigorously discussed. The question has two sides, as most questions have. It is not certain that the Church will again seek admission. But even if it does not, the point at issue remains, and might with great propriety be discussed in the pages of *The Catholic Presbyterian*. If the generally received statement of Calvinistic doctrine is regarded as the meaning of the condition of membership, or, in other words, as the consensus of the Reformed Churches, then it is not probable that the Cumberland Church would wish to come in, or would be admitted if it did. But if the Church claims to hold, and desires to be associated in the extension of the Gospel with those who hold, the consensus of the Reformed Churches,

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then to some it seems, and I am glad to be one of them, that the Alliance ought to open its doors cheerfully for the reception of the Cumberland Presbyterians. The motto of the Alliance to all Christian Churches professing like precious faith ought to be, "Come with us and we will do thee good." In this way will the Alliance tend to the unification of the whole Presbyterian family, strengthening them that are weak in the faith, teaching all the way of the Lord more perfectly. Surely no good man could have been in the Philadelphia Council without being stiffened up if he were disposed before to be weak in doctrine, stimulated to greater earnestness in defence of the old statements of doctrine, and encouraged in adherence to the standards of the fathers. Therefore, because I venerate more and more the truth as it is in the Consensus and the Confessions, I am disposed to take the broad and liberal view of membership in the Alliance. This is to be a Catholic Presbyterian.

S. IRENEUS PRIME.

NEW YORK, 1st February, 1881.

EVOLUTION OF MAN.—Dr. McCosh, President of Princeton College, has delivered a lecture in Boston on "Development," which has justly commanded large attention. The origin of man is still discussed by a few survivors of the school that taught the descent of man from monkeys or other animals. The *Independent* supposed the notion was still prevalent and entrenched in the colleges of the country. It said a year ago:—"We are all taught in our best schools, by our scientific authorities, almost without exception, and we laymen in science are therefore compelled to believe, that man was, at least so far as his physical structure is concerned, evolved from irrational animals. We therefore cannot help doubting, as every thinking and scholarly young man must and does doubt, whether the story of the fall in the first Adam is historical." I sent this statement abroad, and asked of nine Presidents of prominent colleges if it were true as regards the institutions over which they severally presided. Every one of them repudiated the statement. Not one of them would admit that the doctrine is taught in his college. But in his Boston lecture, Dr. McCosh took occasion to lay down the Christian, Biblical idea, and he did it in these very unequivocal terms:—"Man's creation must have been a special act, and is so represented in Scripture. When man appeared, there was something which was not there before, and this Godlike, after the image of God. In all this, Genesis and geology are in thorough accordance. There are two accounts of the creation of man. One is in chap. i. There is counsel and decision. 'Let us make man in our image.' This applies to his soul or higher nature. The other account is in chap. ii. 7:—'And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and he became a living soul.' This is man's organic body. We have a supplement to this in Ps. cxxxix. 15, 16:—'My substance was not hid from thee when I was made in secret and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, being yet imperfect, and in thy book all my members were written, which in continuance were fashioned when as yet there was none of them.' This passage used to be quoted by Agassiz. This is my creed as to man's bodily organism."

INCREASE OF CHURCHES.—We have had much and very important discussion recently, as to the actual increase of membership in the Presbyterian Church, mainly in General Assembly, North. The annual statistical tables show that the increase has been less each year than the year before, for the last five years; so that while there has been a real growth every year, that growth has been less and less, until last year it was only about five thousand in a body of five hundred thousand members. But a more careful inspection of the matter shows a strong probability that the diminution is the result of a process which is sometimes in this country called "purging the roll." This is the erasure from the list of church members of all names of those who have left the bounds of the congregation without taking a dismission, and whose residences are unknown to the

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session. If, in the past year, fifty members have been received, and the roll has been "purged" of a hundred members, the result will be a decrease of fifty. I know one church in this city where a thousand names are said to be on the roll, the members being utterly unknown to the pastor or any of the elders. This is an evil more likely to prevail in this than in any other country, because of the migratory habits of our people. "Going west" is one of the manifest destinies of Americans. Few of our communities have as fixed a population as the cities or rural towns of Europe.

CHURCH EXTENSION.—The Presbytery of New York has taken hold of the work of Church extension with fresh vigour. It has determined to sustain by general contribution its feeble churches, and to fix upon sites for new ones in those parts of the city where the population is rapidly growing. In this way it hopes to anticipate the wants of the Presbyterian people, who will find a home ready for them in whatever part of the town they may take up their residence.

A NEW PROFESSOR.—The Rev. Thomas S. Hastings, D.D., has been called to the vacant Chair of Sacred Rhetoric and Pastoral Theology in the Presbyterian Theological Seminary in this city. He is now pastor of the West Church in New York, in which Dr. Blaikie preached while here in October. Dr. Hastings is eminently qualified for the chair of which he has signified his acceptance.

GETTING ANOTHER IRISH PASTOR.—The session of the Second Presbyterian Church, Philadelphia, have received word from Rev. J. S. MacIntosh, at present pastor of the Cooke Memorial Church, Belfast, Ireland, announcing that he has accepted their call. Mr. MacIntosh, in accepting this call, declined another from Chicago. The church is one, all over the world, and the people will find their teachers where they are pleased to seek them.

S. IRENÆUS PRIME.

## GENERAL SURVEY.

### SCOTLAND.

PUBLIC LECTURES—SUBSCRIPTION BY ELDERS—MISSIONS OF U.P. CHURCH—INCOME OF PRESBYTERIAN CHURCHES—SCOTTISH EPISCOPAL CHURCHES.

THE Scotch Churches are very busy with public lectures. Professor Robertson Smith is lecturing, once a-week in Edinburgh, and once a-week in Glasgow, on "Biblical Criticism." Ministers of the Established Church have been delivering a course of lectures on the "History of the Church of Scotland," first of all in Edinburgh and afterwards in Glasgow; and ministers of the United Presbyterian Church, a course on the "Evidences of Revelation," at Edinburgh. Professor Calderwood has re-delivered his Morse Lectures, and Sir Henry W. Moncreiff has given the first series of the Macfie Lectures on the Principles of the Free Church.

The Established Church presbyteries seem to be mainly taken up, at present, with the discussion of the overture sent down by last Assembly, proposing some change in the elders' formula of subscription. It does not seem to be at all certain how the matter will go. The metropolitan presbytery has decided by a small majority in favour of the change. In the great presbytery of Glasgow, the committee appointed to consider the overture, by a majority of six to two, have recommended its disapproval.

The Free Church presbyteries are discussing a new Hymnal. Objections have

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been made to very many of the hymns, and it is uncertain whether next Assembly will be in a condition to authorise the employment of the collection.

The number of students entering the Divinity Halls of the Free Church—having previously passed an under-graduate university course—is considerably larger this year than last—74 to 43. This increase is probably due to the quickening of religious life which took place six years ago. There was the same result after the Revival of 1860.

The Edinburgh United Presbyterians have had a "Foreign Mission Week." On the Sabbath there was a general exchange of pulpits, and from every pulpit in the presbytery a sermon on missions was preached. During the week there was held a succession of meetings—a social meeting for office-bearers and mission-collectors, &c.; a great public meeting for the community generally; a meeting in connection with zenana missions; the series closing with a "grand gathering of children in the Synod Hall." The zenana mission has had a successful commencement, "two young ladies from the west end of Glasgow" having devoted themselves to the work.

The funds of the various Presbyterian Churches give indications of a rise this year. In the English Presbyterian Church, for the nine months, the Foreign Missions, the Home Mission, and the Sustentation and College Funds are all up. The Free Church Sustentation Fund shows an increase for the same period of £4500. The United Presbyterian Foreign Missions accounts for the year are closed: the income for 1880 is £40,871, against £34,530 for 1879, making an increase of £6341. But in the income of 1879 is included a large sum raised by special effort; and in the increase of 1880 is included a transfer which was made to the ordinary fund from the special legacy fund. Abstracting these sums from the calculation, the ordinary income has made the important advance of more than eight thousand pounds.

Mr. Forbes, a Scotch Episcopalian laird—brother of the late Bishop of Brechin—has been giving his views of the situation "to his brethren in the South." "Few men," he says, "give the Kirk a longer lease than five years, and the English Church is allowed a few years' longer survivance." Mr. Forbes thinks the "Kirk" will not last so long, as it "lacks" the support of the "landed interest." He "acquiesces" in the approaching change, because it will put or keep some money in his purse, and will add some members, he expects, to his communion. Perhaps the statement of Mr. Forbes will not contribute to that latter result, whatever befalls,—all the more after what he tells us about Scotch Episcopacy. Some twenty years ago, the Rev. Patrick Cheyne, one of its clergy, was taken to task regarding his doctrine of the Eucharist, and finally suspended from his office by an almost unanimous vote of the bishops. The only dissentient was the Bishop of Brechin, and he himself was soon at the Episcopal bar under the same charge as that for which Mr. Cheyne had suffered. But it was not so easy turning off a bishop as an ordinary pastor, especially a bishop with Mr. Keble as his adviser and his advocate. Besides, a schism was threatened. The bishops accordingly lowered their sails—contenting themselves with admonishing their Right Rev. brother—and had ere long quietly to open their gates for Mr. Cheyne's return and restoration; thus the Romish view of the Sacrament has won its position. Consequently, during these latter years, according to Mr. Forbes, his Church has grown greatly worse. If it has not gone to Rome, it has, with its eyes open, given place and recognition to what constitutes the very life and soul of Romish devotion. Scotch parents would do well to lay this to heart. Mr. Forbes's love of bishops is, however, of a very abstract kind. He warns his friends over the Border against bishop-judges. He would rather have a Court of Session, or a Queen's Bench, pure and simple, as the supreme authority in ecclesiastical suits.



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## ENGLAND.

## CHURCH OF ENGLAND.

MEMORIAL OF RITUALISTIC CLERGYMEN—COUNTER ADDRESS FROM EVANGELICALS—  
ADDITIONS TO THE CLERGY—KING MTESA.

ACTING on his Grace's own invitation, a memorial, signed by some 3000 English clergymen, has been sent to the Archbishop of Canterbury, offering suggestions as to the remedy which, in their view, the present troubles require. First of all, and as of immediate importance, they seek a large toleration in the matter of ritual. They think that this may be claimed on the ground of justice; for, if a rigid conformity to ritual law is not exacted of Low Churchmen, who are not compelled to stick to the letter in various matters which have fallen out of use, it is unfair that High Churchmen should be sternly kept within the literalities of statute in regard to rites to which both their consciences and their tastes incline them. But more than this is needed; for the courts in which ecclesiastical cases are decided, both "in the first instance and on appeal," must be of a kind to "secure the conscientious obedience of the clergy"—that is, they must be composed of ecclesiastical or spiritual men. This is the substance of the document which has been sent to Dr. Tait, but we hardly think it will greatly help him. As yet he has merely, in a civil way, acknowledged receipt of it. But opinions have not been withheld. The *Times*, representing perhaps the average lay-public, was in haste to declare itself. It regards the statement as altogether misleading—an attempt to throw dust in people's eyes. It is not a question of detail in ritual—of making trivial additions fitted to increase the mere beauty or attractiveness of a religious service: a great doctrine is at stake. Under the guise of ceremonies and vestments, it is sought to introduce the mass, and to undo the work of the Reformation. There must be strong and resolute opposition. "Is there room within the Church of England for Ritualism?" asks the *Record*, the leading Evangelical organ. It is compelled "deliberately and sorrowfully to declare" that there is not. The Ritualists ought not to remain in its communion. "The time has come when we must ask our rulers, 'How long halt ye between two opinions?' Something more than the Establishment is in danger. The very existence of the Church of England, as a living branch of the Church of Christ, is imperilled by a policy which, with almost incredible infatuation, would smooth away differences by ignoring the distinction between truth and error."

But the matter has not been left in the hands of the newspapers. After three weeks' reflection, the High Church memorial to the Archbishop has been met by an address from the Evangelicals. It is signed by seven deans, six archdeacons, three masters of colleges and one president of a college, several professors, and more than fifty canons and honorary canons. As it was only made public at the beginning of February, there has not, as we write, been opportunity for obtaining any great number of signatures. While this counter-manifesto professes not to desire any narrowing of the comprehension of the English Church, it "earnestly but firmly entreats his Grace to give no countenance to any attempt to procure toleration for ritual practices," which symbolise doctrines repudiated at the Reformation, and which have been pronounced by the "highest courts" to be illegal. There is no objection, it is said, to reform in the present ecclesiastical courts—if any real amendment can be suggested; but there is "no cause for the expression of any dissatisfaction." In the circumstances of the case, and in the light of the encouragement given by the Archbishop to the Ritualists, something more of the tone of resolution—of a purpose not to be trifled with—was perhaps needed; but the document is no doubt an important one.

The statistics of the ordinations in the English Church for the year 1880 have now been completed. The number of deacons—"which is the real measure of the additions to the clergy"—was 689. More than half of these were graduates

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of Oxford or Cambridge. This seems satisfactory. But in England, many take orders who devote themselves to teaching, and never have charges. Then there is another point of view. The numbers for the last four years have been 697, 661, 688, 689. That is, there can hardly be said to have been any increase. But meanwhile, the population has increased nearly a million and a-quarter; this augmentation, to be duly provided for, according to the idea of a national church, would have required an addition to the clerical list of at least two or three hundred a-year. Suppose that only one hundred new congregations are added in the twelvemonth, still, the supply would seem to be greatly deficient. This is a serious matter for all Churches.

The intimation recently made in the London papers, that King Mtesa had given himself into the hands of the Romanists, seems to have been based on a vague statement of a Lyons missionary periodical. It is not the case. Mtesa has, indeed, made another change, but it is to Mohammedanism. The "flag is no longer hoisted on Sundays, nor the gun fired," says the only Church missionary now at Uganda, "and all at Court are ordered to say 'Allah Akbar.'" The Waganda men who were in this country must be home, we suppose, by this time, with their wonderful tales and gifts. Who can say what new change they will produce?

#### NONCONFORMISTS.

##### DOCTRINE AMONG CONGREGATIONALISTS—BAPTISTS—WESLEYANS.

A CASE of some interest has just been decided by Vice-Chancellor Hall. An Independent congregation was formed fifty years ago at Huddersfield, and in 1849 a deed of trust was prepared, under which twenty-one trustees were to hold the chapel property. By this deed, no one is allowed to officiate as stated pastor who is not an Independent and a Paedo-Baptist, who is not elected in a particular way, and who does not sign a letter acknowledging his belief in the Divine inspiration and sole authority of the Bible as the rule of faith and practice, and in the doctrines of the Trinity, the universal and total depravity of man, the sufficiency and freeness of Christ's atonement, free justification by faith alone, the necessity of the Spirit's influence in regeneration and sanctification, predestination, the immutable obligation of the moral law, the resurrection both of the just and unjust, the everlasting happiness of the righteous and the everlasting punishment of the wicked,—a pretty distinct summary of Calvinistic tenets. All went on smoothly under the first minister, Mr. Skinner. But owing to his failing health, in 1874, Mr. Stannard, a student of Springhill College, Birmingham, was appointed assistant at Ramsden Chapel for a year. Mr. Stannard gave so much satisfaction that, in 1875, a movement was set agoing to have him made co-pastor, and he stated his willingness to comply with the "trust-deed;" such compliance, in the matter of its doctrines, being understood to mean "adhesion to their evident Scriptural facts and spirit, more than to their precise words, in every case." Whatever this meant, it did not satisfy the trustees, and at their request Mr. Stannard presented a fuller written statement of his views. He explained that he gave an unqualified assent to the first, second, fourth, sixth, eighth, and ninth of the doctrinal statements, but that he objected to the phrase "total depravity" in the third; to the doctrine of predestination, so far as indicative of favouritism on the part of God, in the seventh; and to the doctrine of the eternity of future punishment in the last, a matter which he left entirely in the hands of God. The statement was accepted, and Mr. Stannard was chosen co-pastor till Mr. Skinner should resign. There was, however, much dissatisfaction among a portion of the congregation with his teaching; and when, in 1877, on the resignation of Mr. Skinner, he offered himself as candidate for the sole pastorate, the deacons, by a majority of five to two, declined to recommend him to the congregation. Notwithstanding this, he was elected, under a declaration that he "would hold and maintain the doctrines specified in the trust-deed, and agreed to be bound thereby in all respects," but claiming "the same liberty in the interpretation of the said doctrines as is

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*usually allowed in the Church of our order;"* and he was ordained in 1880 over the Ramsden Chapel congregation. He took the opportunity, which his ordination afforded him, according to Congregational usage, to make a doctrinal statement. But this, instead of quieting matters, had the opposite effect. The result was, that a majority of the trustees thought it their duty to seek the aid of the Civil Courts in getting Mr. Stannard removed from the pulpit of Ramsden Chapel, and they have been speedily and completely successful. Without requiring a reply from the complainers' counsel, the Vice-Chancellor granted them their suit, mainly on the ground of Mr. Stannard's refusal to accept, without explanation, of the articles on sin, predestination, and future punishment.

There are several things about this case far from pleasant. (1.) First of all, to a Scotchman it savours of Erastianism. In the judgment of Vice-Chancellor Hall, he speaks as if, without any question, it belonged to him to sever the *pastoral relationship* between a minister and his flock. He allows Mr. Stannard to retain his "office as pastor" for a month, to give him time for appeal. Even forms and phraseologies are here of importance. The modern democratic state is sufficiently grasping, and to give it anything like Church power is full of peril. We need to assert strongly that there is a right of religious association unique and fundamental, even apart from what belongs to the Church as Christian, which is outside the sphere of the State. (2.) One can hardly come to any other conclusion than that doctrinal belief among the Independents is not in a very satisfactory condition. One of the experts, the Rev. Mr. Green, an Independent clergyman at Ashton-under-Lyne, is chairman of the Independent College at Manchester, chairman of the *Senatus Academicus*, consisting of the Professors of the Associated Independent Colleges, and an official visitor and examiner of Springhill College at Birmingham; and, if any one might speak for his denomination, he surely might. But he took Mr. Stannard's side almost passionately. Mr. Stannard's views he affirmed to be in "harmony" with the "Schedule" of doctrines, and to be "avowedly held by a great number of Independent ministers." Strangely enough, he informed the judge that the method of criticism pursued by the plaintiffs was "contrary to the genius of Independency." It looks as if the old Evangelical beliefs were not flourishing among English Congregationalists. It should, however, be added that Dr. Bruce, evidently a very intelligent man, gave it as his opinion, in his examination, that the declaration of faith in the "Year-Book," which Mr. Hannay told the Americans was in rather a bad way, is accepted by the vast majority of Independent ministers. It is not certainly to be forgotten that "advanced" people generally over-estimate both themselves and their numbers. (3.) The method of interpreting creeds which the Stannard case apparently shows to exist among English Nonconformists, is far from comforting. In fact, that is at present an altogether painful and perplexing matter. If, as they say, Bible interpretation is advancing, creed interpretation is getting into thick darkness.

The Baptist statistics for 1880 show the following for Great Britain and Ireland:—3537 chapels, 281,000 members, 1900 pastors, 3000 evangelists, 44,000 Sabbath-school teachers, 430,000 scholars. The Baptist churches in London are about one-half more numerous than they were twenty years ago. The membership in the United Kingdom has increased 50,000 during the last ten years. There are 81 Baptist congregations in Scotland, with 8000 members. The Baptist Missionary Society, a few weeks ago, accepted five young men for foreign-mission work. Two go to India, two to China, and one to Africa. The native Baptist pastor at Pekin baptised, last August, 130 converts. The work at Cameroons is very encouraging. The king attends "most regularly," twice every Sunday, and the chapel is crowded.

The Wesleyan Thanksgiving Fund struggles slowly and with difficulty to the £300,000; it is still £5000 short. So far as appearances go, the missionary funds for the year do not indicate advance. The accounts close at the end of this

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month, and £40,000 are required to bring them up to last year's point. From a glance at some of the quarterly meetings, the local funds rather, on the whole, improve, and the numbers increase. The American Methodists do not appear nearly to equal their English brethren in the extent or success of their missions to heathen lands; but they have cultivated some interesting fields of missionary labour, and reaped precious harvests in them. They have, for example, devoted great attention to the emigrants from Continental Europe. There are at this day in America 45,000 German members of the Methodist Church, with 600 churches, 300 parsonages, and four "high-grade institutions of learning." The pioneer of this work was Dr. William Nast, the classmate at Tübingen and the intimate friend of the celebrated Strauss. About fifty years ago he went out to New York, and received religious impressions in a Methodist family in which he acted as tutor. After years of terrible struggle, he found light and peace at a revival meeting; and straightway gave himself, with Luther-like fervour and force, to the work which has been so greatly blessed. Nor does this German branch of American Methodists exhibit the full measure of success attained; for great numbers of Germans, Americanised in speech and sympathies, have become incorporated with the English-speaking American Churches; the mission-work extended to other than German immigrants, and then, beyond the immigrants, to the countries whence they came. There is now an American Methodist Church in Germany and Switzerland, with 11,000 members, and another in Scandinavia, half as large.

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## ITALY.

By Rev. A. MELLIE.

A VILLAGE TURNED PROTESTANT—SUCCESS OF A NEW JOURNAL, *L'Italia Evangelica*—THE PASTORS' AID FUND—THE WALDENSES IN ROME—OPENING OF NEW STATIONS—THE POPE AND ROMAN EVANGELISATION.

A TURIN paper startled us one morning last week with the news that a whole village of 2000 people, in the immediate neighbourhood of that town, had turned Protestant. We are not accustomed to such wholesale conversions, and, should they happen, we would look upon them with some suspicion, or wait, at least, till we could ascertain the real facts, and be able to appreciate their results. Yet there is something true and promising at the bottom of the above-mentioned piece of news, as I have now ascertained by letters received from our Turin friends. *Bertolla* is a village on the banks of the Po, an hour distant from Turin. The chief employment of its inhabitants is washing linen for Turin people, and this, leading to a constant intercourse with the town, has made them a little more enlightened and liberal than our peasants generally are. I have been told also that, through their trade, many of them came in contact with Protestant families in Turin; and it has been ascertained that several families have for a certain time been in possession of Bibles and New Testaments. They were not, therefore, totally ignorant of evangelical doctrines. Yet it must be confessed that all these causes would not, perhaps, have been sufficient, for a time at least, to lead the inhabitants of Bertolla to do what they have done, if an old quarrel between them and the Archbishop of Turin had not been revived in the last months of the year. Their village does not form a parish, but a chaplaincy, in dependence on a vicarage in the neighbourhood, called *Abbadia di Stura*, and the priest of this last-named place insisted that the inhabitants of Bertolla were to apply to him, and not to their own priest, for baptisms, burials, &c. Of course it was a question of fees, which he wanted to be paid to him, little caring if he deprived his poor brother-clergyman of Bertolla of them, and put the inhabitants of that village to great inconvenience besides. His pretensions were stoutly resisted, but he succeeded in gaining the favour of the Archbishop; and on New-

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Year's morning the inhabitants of Bertolla rose to find their church shut, and their priest deprived of the power of saying mass. It was thought that this was the way to reduce them to subjection; but they held out with great constancy and firmness. After a few days, sixty-three of them sent in to the Waldensian pastors of Turin a very well-worded petition, stating that they would be glad to have a sermon from them on the following Sunday. Without disguising from themselves the fact that the origin of the call was not of a very high and spiritual order, our Turin brethren deemed it their duty to accept it. On the next Sunday the Rev. William Meille, junior pastor of Turin, accompanied by Sig. A. Mustone, one of the candidates of our Florence School of Theology, and by several brethren, started for Bertolla, and were met at some distance from the village by a deputation of the inhabitants. Accompanied by this as by a guard of honour, our friends entered the narrow main street of the village, and came out on the square, where they found 450 people waiting for them. A table was brought out, and from that extemporised pulpit our two friends addressed the people in succession, using, to make themselves better understood, not the fine Italian they both had learned in Florence, but the plain Piedmontese dialect, avoiding all controversy, and preaching nothing but Christ and Christ crucified. They were listened to with the greatest attention, and ended their little service by reciting the Lord's Prayer and the Apostles' Creed. Then they asked their hearers whether they wanted them to come back, and a unanimous show of hands served to prove to them how much their words had been appreciated. For the last three weeks our friends have gone back every Sunday to Bertolla, and, now in a hayshed, now in some rude chamber, they have always had an attentive audience.

Of course the Archbishop of Turin has not remained idle. Not only has the right of saying mass been restored at once to the priest of Bertolla, and the church reopened, but two other priests have been sent to the place on a special mission, and the confessional set in full operation. The number of women present at our meeting has already somewhat diminished. Yet our friends are confident that a good nucleus of the population of Bertolla is desirous of knowing the truth; and if this movement leads to the conversion of a certain number of souls, will there not be in that fact reason to be thankful to God?

At the beginning of this year, three of our evangelical papers—the *Famiglia Cristiana* of Florence, the *Cristiano Evangelico* of Genoa, and the *Fiaccola* of Rome—have been merged into one paper under the title, *L'Italia Evangelica*. This may be thought rather an ambitious title, but there is no harm in aiming high. The new paper, which is to be of quite an undenominational character, is published under the auspices of the Italian Religious Tract Society. The list of contributors comprises names belonging to all denominations, and the paper publishes the most complete and most authoritative information of what is going on in the different churches. It was feared that the rise of price, consequent upon the greatly enlarged size of the new paper, would be found by many a difficulty. But this has proved quite a mistake, for although it has been in existence scarcely one month, the *Italia Evangelica* has already more subscribers than any of its predecessors, and will perhaps have as many as those of all the three papers whose place it has taken, together. This fact proves how popular is the cause of union among our evangelicals.

The news of what has been done in Scotland, and is now begun in America, in favour of our Waldensian Pastors' Fund, has filled all our hearts with deep gratitude. We knew already that we have in Scotland our warmest and most indefatigable friends, but the success of the last bazaar in Edinburgh has greatly increased our obligation. I am afraid that our colleagues of the Valleys will have to suffer this year from the great fall which has taken place in the price of gold, in consequence of the efforts which are being made by our Government to do away with the forced currency of bank notes. The English pound, which was worth in Italian paper currency from 27 to 28 fr. only four months ago, is now worth scarcely more than 25½. This means a decrease, in all funds coming



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from abroad, of about 8 per cent. All our missionary operations suffer more or less from it, and I am afraid that the half-year's stipend of our mountain pastors has been this time a good deal below 800 fr., whilst the price of everything remains unchanged. It is very desirable, therefore, that they may soon profit by the new fund.

Several new preaching stations and places of worship have been opened here and there during the first month of the year. The *Movimento*, a political paper of Genoa, announced that on the 9th of January a new locale for conferences had been opened in *Via Chiabrera* in that town. The Rev. Mr. Prochet, "president of the Waldensian Committee," preached an eloquent discourse on true liberty. The audience was composed of about 200 people, amongst whom were seen several representatives of the best society of Genoa, and even some Government employés. The speaker was listened to with great attention for an hour and a-half, and the journal praises very much the eloquence of his discourse. Annexed to the hall, where conferences will be held three times every week, are free schools for the people, and a complete industrial institution. On the 15th of the same month, our Waldensian congregation at Rome had to shift their quarters from the *Via delle Vergini* to *Via dei Serpenti*. The lease obtained from the Princess Sciarra for the former place having expired, the priests succeeded in persuading her not to renew it. In this they did us a great service, for the new place we have got in *Via dei Serpenti* is equally central, and superior in every other respect to the former one. In Florence, Professor Comba has been enabled, through the generosity of an English Christian, to resume his work in *Via Buonarroti*. He has rented a very fine hall, belonging to a theatre, in which are given lectures on literary and historical subjects, leading always to the great subject of religion. These lectures have attracted many people, even of the better classes. A good symptom of this work has been, that lately the bills announcing the lectures simply advertised "Observations on the Life of Christ," and the audiences continued to be just as numerous and attentive. A choir has now been formed in the Church of *Via dei Serragli*, and they are quite willing to lend their services to make these conferences more devotional and more directly evangelistic.

I am happy to say that other denominations besides the Waldensians have this winter had new doors opened to them. The Baptists of Spezia have begun a preaching station at *Baccano*, in that neighbourhood; the Wesleyans of Padova have begun the work at *Cittadella*, a small town in the Venetian provinces. The "Brethren" have been enabled to buy in Florence, under the very shadow of the old Bargello Tower, a large building in which they have fitted up a meeting-hall, which looks for all the world like a church. For the first time they have, in a kind of a way, joined in the week of prayer, and one of the night meetings was held in their place of worship.

And since I speak of Florence, I must not forget the wonderful increase of Dr. Comandi's work. His Sunday-school now numbers above 400 children; eighty-seven boys are provided for in his Orphanage; and adding to these the numbers that frequent the night schools, we can say that not far from 600 young people are through his means brought under the influence of the Gospel. The little church he has been building at Siena is nearly finished, but will not be opened for some time. Meanwhile, he himself and one of his assistants go regularly to preach and instruct a few catechumens there.

On looking over my notes for the month, I find that almost everywhere new members have been added to the churches, but it would be tedious to give the list. I will close by adverting to the change that has been noted of late in the speeches of the Pope. The reticent Leo XIII. bids fair to become soon the worthy successor of the discursive and somewhat abusive Pio Nono. In his last discourse he complains, for the second time, of the presence of evangelical churches and schools in Rome, and bewails his not possessing the "efficacious means" to put them down. And yet he is perfectly free to send priests everywhere to preach against the Protestants, to have books and papers printed against them, and to open

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schools in direct opposition to ours. But all these things, he confesses, are not means "efficacious" enough. It is not difficult to see what the Pope wishes for, and it does not require any special gift of prophecy to foretell that he will never get it.

## HUNGARY.

By Rev. Professor BALOGH, *Debreczen*.

### MEETING OF GENERAL CONVENT—PROPOSED NATIONAL SYNOD, AND CHANGE IN CHURCH ORGANISATION—SABBATH OBSERVANCE.

AN important event has lately taken place with us—the meeting of the so-called "General Convent" (Conferene) of the Hungarian Reformed Church having been held once more at Budapest. The five superintendencies elected fifty delegates, who were entrusted with full power to prepare an entire scheme (constitution, discipline, canons, procedure) for a National Synod that should unite the five separate great Church Superintendencies. Baron Vay, the president, was hindered from being present by illness; and, accordingly, Count Degenfeld, chief curator of the Trans-Tibiscan Superintendency, was appointed president for that session. All the five superintendents were present; but the five chief curators, except one, were prevented by sufficient reasons from appearing, *e.g.*, C. Tisza was at Ostend, and so on.

The chief topic for discussion was the whole *constitution of the Church*. The first section under this head treats of the representative and governing courts of the Church, and embraces 106 paragraphs. According to the new scheme prepared, the National Synod will be composed of 114 members, elected directly by the members of each congregation; of the 114 delegates, 57 must be chosen from among the elders. The five superintendents and five chief-curators, who are always appointed by the votes of congregations, shall, as the stated presidents of the superintendencies, be *ex officio* permanent members of the Synod, without re-election. The colleges and high schools elect ten members; ninety-four delegates must be elected by the people in each church. The largest superintendency (the Trans-Tibiscan, around Debreczen) elects thirty-four, the smallest (the Trans-Danubian) twelve delegates. The Synod shall appoint two presidents from among the superintendents and chief-curators,—the double presidency, in which one member is always a layman, being rigorously observed in all Church Courts.

The legal Synod appoints an executive body with the name of "General Convent" or Commission, which manages all affairs touching the whole Church during the term from the closing of the Synod till the next meeting; it constitutes, at the same time, the higher and judicial Court.

The third section of the prepared scheme embraces the formerly so-called "Canons," and defines the duties devolving on the different office-bearers of the Church.

The scheme for the constitution and organisation of the Church having been adopted after a lively debate, the most burning question next arose—When and where shall the National Synod be convened? A whole sederunt, from nine to one o'clock, was occupied in discussing this one topic. Three superintendencies earnestly desired the soonest possible convocation of the General Synod, but two superintendencies have their fears regarding it, and wish to defer it as long as possible. The first speaker was the Cis-Danubian superintendent, the venerable pastor of Budapest, Paul Török, who, in grave and stern tones, warned his hearers not to make haste in convoking the Synod, and urged that this question should once more be laid before the ensuing superintendential assemblies. The worthy and learned pastor of Czepléd, J. Dobos, in his usual witty, pointed, and pungent style, frankly declared that he was utterly opposed to the holding of any common Synod, and maintained that, in view of the half-Popish Government, we are much stronger in our ancient little fortresses—viz.,

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the separate superintendential assemblies, which through time wore out the once despotic powers of the State; moreover, he continued, we are too poor to defray the expenses of a common Synod; he was also afraid that a sad deficit would follow the first Synod; and finally, he urged, General Synods, like that of Dort, usually oppress and anathematise the minority. There was heard, amid the stormy sitting, the voice of an elder, who proposed that the meeting of the Synod should be delayed for a century.

Those members in favour of holding a General Synod rose one after another to refute the arguments directed against them by the other side. The Transylvanian and Trans-Tibiscan superintendents, as also Count Rháday, Z. Beüthy, and A. Molnár, elders, spoke with fervour, urging that there is here presented a splendid opportunity of reuniting the Hungarian Reformed Church, now divided by political events into five sections; and that, if combined in one strong organisation, we shall have more weight, and be able to present a more imposing front to the other great religious denominations; moreover, inasmuch as we have been labouring for the past three years with this end in view, we should not now retreat when the preliminary arrangements are nearly complete. The debate grew so warm that the Assembly was on the eve of breaking up, perhaps never to meet again. At last, after mutual recriminations, bitter speeches, and some exciting scenes, the vote was taken, when it was found that 18 were in favour of the Synod, while 11 members declined to vote. Thus the majority resolved that the first National Synod should be convoked at Debreczen, on the 31st of October, 1881.

Several members oppose the convocation on political grounds, arguing that, according to the State law, it is necessary to have the king's permission, that the king has the right to send royal commissioners to watch over the Synod, and that the Synod's decrees require the royal sanction before becoming law. These fetters were imposed upon the Protestant Church in 1791 by the State Diet, through the influence of the Popish clergy. The measure is indeed a crying anomaly; for the Protestant Church has no endowments from the State, but is self-supporting, like a Free Church. Notwithstanding this, the Roman Catholic king has the prerogative of interfering *circa sacra*. Rather have no Synod than such an unjust interference on the part of State!—such was the motion of some who opposed the convocation of the Synod.

In their further deliberations, the meeting prepared a plan of school-organisation for our gymnasia. The scheme defined the autononical rights of the Protestant Church over its denominational high-schools; the proposals were printed, and will be placed before the members of the Hungarian Parliament. Some important matters still remain to be decided by a final meeting of the Convent before the opening of the Synod.

Two weeks after the close of the Convent, the Rev. Em. Révész, a well-known pastor in Debreczen, and the highest authority in Church law and history, gave expression, in a public letter, to his dissent from the action of the majority, which he regarded as oppressive and too precipitate. Those opposed to the calling of the Synod have received powerful support by this procedure. And inasmuch as an agitation is being commenced against the Synod in many quarters, it is very doubtful whether the President of the Convent will not find it wiser to delay the Synod, or whether the Synod, if convened, will be at all successful.

Our Church is evidently in a sad state, because of the difference of opinion and the want of union among her leading men. Strong faith in Christ, and sincere devotedness to church affairs, are but rare phenomena. With the existing indifference, and under present circumstances, it is impossible to accomplish great things. Political and personal interests everywhere come into play. Whenever the people exercise their right to vote, either in electing ministers or elders, it is always the political element which decides.

The Church of Debreczen—numbering nearly 40,000, belonging to the Reformed faith, combined, since the Reformation, into one parish, under one kirk-session, with 5 pastors and 180 elders—lately passed through an important crisis. A

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new election of the members of the kirk-session takes place every three years; the number of church members entitled to vote being about 6000, who indicated their choice by giving in lists prepared beforehand. 2,600 voting papers were given in. All the former members of the Presbytery (kirk-session), which comprised the most intelligent portion of the community, were rejected, with the exception of 20 or 30 elders, because they were for the most part supporters of the Government; and the new elders were elected from among the extreme Radicals, in accordance with the political views of the electors.

There have been cases in which, after the District Synod had, by legal process, deprived a minister of his office, the people have shown him all the greater favour, received him with torch-light procession, and even re-elected him, or wholly refrained from electing another minister in his stead. Our presbyterial system, unfortunately, rests on the broadest basis, and the best licentiates must often give way to others of less merit and talent. It is a very great evil that, in order to become an elector in church matters, no religious qualifications are required; it is only necessary that the elector has attained the prescribed age, and regularly pays the church rates.

It is a noteworthy fact, that the most ardent opponents of the proposed Synod mostly belong to the "modern" or rationalistic school of theology, who dread restraint in matters of doctrine. A professor of theology in Transylvania was bold enough to affirm from his chair, that "whoever substitutes the authority of Church or Pope for that of the Scriptures, is no Protestant;" and he attacked the position of the Convent because it had recently adopted, by a majority, the first paragraph of the constitution, which solemnly declares, that "the Hungarian Reformed Christian Church acknowledges the Scriptures of the Old and New Testaments as the authoritative standard of faith and morals."

The strongest supporters of the Synod belong mostly to the Evangelical school, but they are divided into two sections, one of which desires a pure synod—a truly presbyterial system—while the other is content with a semi-episcopal system, including the appointment of the so-called bishops,\* who are elected for life, with some remnants of Episcopal rights, such as ordination of pastors, &c. There is also a strong tendency, in some larger churches, to Congregationalism, and a desire for independence of all higher courts. In the scheme of the new constitution, adopted by the Convent, the parallelism is carried so far as give to each kirk-session two presidents, one of whom is chosen from the laity; yet this is scarcely a parallel case, because, in the village congregations, one single minister stands on the one side, and the elders on the other, yet from among these there is chosen but one co-president.

The fact that a new election of the whole kirk-session must take place every three or five years, affords the people sufficient opportunity for removing the elders with whom they are not content. But our Presbyterianism is passing

\* The Hungarian Reformed Church is perhaps the only one in which, under Presbyterial Church government, room has been left for a bishop, though this officer is really such only in name. Our superintendents have been commonly called, since the Reformation, "Bishops of the Helvetic Confession," as well as Superintendents. They are elected by the congregations from among the ministers, and always remain pastors of a congregation, but they are at the same time overseers (superintendents) of other congregations. They are the presidents of the Superintendential Assembly, and have a co-president chosen from among the elders, or laity, who bears the title of Chief-Curator; they are responsible for their whole conduct to the Assembly. The State does not acknowledge the title of bishop as belonging to any of the superintendents of the Reformed Church, except in the case of the Transylvanian bishop; hence, in all public records, they are styled "superintendent." Nor do the Roman Catholics like that appellation for our superintendents. Properly speaking, the name "bishop" is merely a title of honour. The radical party in the Reformed Church wishes to dispense with the title, which does not suit either our synodico-presbyterial system, or the superintendents' rights, except some privileges which come down from early times. The superintendents (antistes, or Calvinistic bishops) represent the permanent element in our system, but their constituency undergo periodical election.

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through a great probation, and is being confounded with secular democracy. What the future will bring no one can foresee.

The final meeting of the General Convent will be held on the 8th March of this year, at Budapest. It is expected that the General Synod will follow, if the superintendencies be ripe and ready to take such a great step.

A few months ago, a weekly religious paper for the spiritual awakening of the people began to appear under the title of *The Sunday*; it is conducted by some devoted ministers, headed by M. Czelder, once missionary in Rumania, now an earnest and faithful minister at Felső Bánza. This gentleman also edits a monthly evangelical paper called *The Observer* (Figyelő), in the first number of which there appeared, in an excellent Hungarian translation, the magnificent address of the Philadelphia Council. Mr. Czelder got a separate reprint made of 1090 copies; these have been distributed among the five superintendents in packets of 250, 200, and 100, in order that copies should be forwarded to the larger congregations to be read or communicated to the people as their representatives in Church Council. I am glad that, by this means, some 1400 copies reach our church members throughout the country.

The weekly paper just mentioned pleads for the sanctification of the Lord's Day. The present is the very time for using all means to rekindle zeal in upholding the cause of the Sabbath, seeing that it is seriously injured on many sides. Even our Church Courts do not pay due respect to the Christian Sabbath; their sittings are regularly held on Sundays; thus the Church leaders themselves neglect public worship, and set a bad example before the people. Then the people think that if the elders and pastors do not go to the church, but continue their business on Sundays, they also may carry on their own secular affairs.

More life, more faith, more love of Christ, are what we need. I make it a part of my evening prayer, that God would bless the operations and efforts of the Presbyterian Alliance, and that through connection with it our enfeebled Church may derive more zeal, more fire, more strength.

## PALESTINE.

### THE GERMAN COLONY AT HAIFA.

IN these days, when the future of Palestine is again a common topic, and Mr. Laurence Oliphant's proposal for a colony in the land of Gilead is receiving a more than ordinary share of attention, it is interesting to learn how it has fared with other colonial settlements. A German colony in Palestine is not so interesting as a Jewish—it seems a kind of interloper; nevertheless it is well to know how it gets along. From a recently published volume on the Future of Palestine\* we give, first, the history of this colony, and then an account of its present condition.

1. *History of the Colony.*—"In the year 1851, in a little village of Würtemberg, a few piously-disposed individuals—*fanatics*, as worldly people would perhaps insinuate—being dissatisfied at the slowness of their progress in religious knowledge and the experience of that effective outpouring of the Holy Spirit which was so fully vouchsafed to the early Christians, and without which it is impossible to wage successful war against evil, met by appointment at stated times, in order by prayer and converse to find out what the impediment was which retarded the fulfilment of their hopes, and what steps they ought to take for its removal. As the result of these conferences, they were led to the conclusion that Christians, as a whole, no longer accepted and embraced the good news of the Kingdom with the simple faith and earnestness of the first believers, and cannot therefore be expected to receive, like them, God's manifest approval, or the visible intervention of the Divine power on their behalf. . . . Men have come to understand the plain teach-

\* The Future of Palestine as a Problem of International Policy: and in connection with the Requirements of Christianity and the Expectation of the Jews. By B. Walker. London: Nisbet & Co. 1881.



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ings of Christ and the apostles in a very different sense from that in which they were understood by the early Christians; and the effects produced upon us by those teachings, the fruits of our Christianity, are accordingly different also. Theirs was a vital religion; ours is a dead or torpid one: their conversion was accompanied by a new impelling motive and energetic action; ours is but the mental acceptance of a doctrine, a cold and apathetic belief. Formerly, mighty works showed forth themselves in them that believed; in place of which we have now only endless disputations about the meaning of words, and arrays of logical evidence in support of truths which we hold with so nerveless a grasp that they are no longer operative in our lives.

"By a careful study of the Scriptures, and by reflections on them, the little company of inquirers in Germany became convinced that the chief need of Christians in the present day was a greater constancy and earnestness of prayer to God for the gift of the Holy Spirit, and a greater solicitude and persistency of endeavour, through the union and mutual encouragement of believers, for a return to the simple faith and entire devotedness of apostolic times. . . . It also appeared to them desirable, that, in addition to the primary object of the restoration of the spiritual temple of God in the purified nature of His true worshippers, they should set before themselves, as a secondary object of solicitude and endeavour, the furtherance of that Christian progress which, the prophets have foretold, is destined to culminate in the outward gathering together of the spiritual Israel, their settlement (to a greater or less extent) in the Promised Land, the rebuilding of Jerusalem and the temple, and the emanation thence of a Divine authority which will put an end for ever to human differences of religious belief and practice, and bring all under the perfect law of righteousness, which ensures to the utmost the wellbeing of humanity in this world and in the world to come.

"This latter object they seek to accomplish, by such as are so disposed and are conscious of a vocation thereto, removing their abode to the sacred soil of Palestine, with the immediate view of helping to bring it again under proper cultivation, of introducing the knowledge and facilities of civilised life, and of setting an example both to the natives and foreigners, to Jews as well as Christians, of the good which can be accomplished by steady industry and upright dealings; and with the additional hope, for those who may live to see it, of being on the spot and in readiness to accept such service as they may be deemed worthy of, in the day of the restoration of all things at the second coming of Elijah to prepare beforehand the way of the Lord.

"Such are the particular tenets which mainly distinguish this society from other Protestant denominations, and which have given rise to the appellations by which it is known—'The Society of Temple Christians,' or 'Friends of Jerusalem.'"

[In due time, the colonists found their way to Palestine, and established themselves at Haifa, near Mount Carmel.]

2. *Present Condition of the Colony.*—"These Templists, as they style themselves, are as nice a people to live among as I have ever met with; they are so quiet, and orderly, and well behaved—no rude staring or invidious remarks as the stranger passes up the street: he has only to face a battery of kindly *guten Morgens* or *guten Abends*, which even the children will bestow on him with a sedate military touch of the cap. There are no drunken brawlers, and I have not heard an angry word in the four months I have been here. The colonists number about 350 men, women, and children. The majority seem to be simple-minded, industrious people of the agricultural class, from various districts of Würtemberg and Bavaria; yet there are many skilled artisans, and a few well-educated persons of a superior stamp. A considerable number have resided in the United States, and speak English fluently. As before stated, the houses are principally built on either side of one main street, running up from the sea to the foot of the mountain—20 or 30 on each side, with a vacant plot at intervals not yet built upon. Each house stands in its own garden; and between the houses and the street, on each

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side, runs a broad gravel walk, shaded (at least towards the lower end, where they have been planted longest and have attained a good size) by an avenue of sycamore, mulberry, and other trees. Two streets parallel to this have been laid out, but as yet are only partially built upon. The main road from Haifa round the promontory crosses the street near the lower end, and another from Haifa to the convent runs diagonally across at the upper extremity. Most of the houses are built of white limestone quarried from the mountain near by, soft and easy to work; others of a reddish kind of grit, hard and more difficult to cut, but more durable: it is also got close at hand. There is a college where the children are daily instructed in the ordinary branches of knowledge, as well as in several languages, Arabic inclusive; and a chapel in which, on Sundays and one evening in the week, Divine service is conducted in a simple yet becoming manner. There is a young men's library and reading-room, a bathing-shed (a temporary erection for the summer on the landing-pier at the foot of the main street, though good bathing-ground is to be found all along the shore), and a guard-house for the use of the nightly patrol which has been organised for protection against the pilfering practices of the neighbouring Arab community. . . .

"The greater part of the colonists are poor; the little money they brought with them having been spent in the purchase of sites and the erection of their houses, they have little to depend on except the produce of their gardens and vineyards; yet there is a prevailing spirit of cheerful contentment, and a general look of comfort and prosperity which impress the stranger with a conviction that he has come amongst 'a people whom the Lord hath blessed.' They have enough for the actual needs, and have surrounded themselves with many of the adornments of civilised life; and every man can enjoy, 'under his own vine and under his own fig tree,' the rest and satisfaction which spring from a good conscience and days of honest toil.

"I will not vouch that all is quite as Utopian as it appears on a superficial view; but it is more so than I ever expected to find in this world of strife and contention, and I sincerely hope that no misfortunes may overtake this pattern community to impede its advance towards a still higher state of prosperity, both outward and spiritual. For, what they have already attained to, I think they have richly earned. They have taken a bold initiative; they have had to struggle hard against all kinds of adverse and discouraging influences; and the faith and perseverance which have brought them through to the first stage of assured success is now meeting with its merited reward."

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## OPEN COUNCIL.

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### VIEWS OF THE CUMBERLAND PRESBYTERIANS.

THE following statement was published in the newspaper called *The Cumberland Presbyterian*, after the General Council at Edinburgh, in 1877, in reply to a paper read to the Council on "American Presbyterianism." Its reproduction in *The Catholic Presbyterian* will be a contribution to the question whether the Cumberland Presbyterians are entitled to a place in the Presbyterian Alliance.

"The writer says: 'Cumberland Presbyterians are not Calvinistic in doctrine.' This naturally brings up the question as to what Calvinistic doctrine is. If this statement be correct, it must limit Calvinism to the doctrine or doctrines not common to both Standards. This will give a very narrow basis, and one not very satisfactory to the majority of those who claim to be Calvinists.

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"Our fathers adopted the Westminster Confession with the single exception of the 'idea of fatality.' This they declare to mean—(1.) That there are no *eternal* reprobates; (2.) That Christ died not for a *part only*, but for *all* mankind; (3.) That all infants, dying in infancy, are saved through Christ and the sanctification of the Spirit; (4.) That the Spirit of God operates on the world, as co-extensively as Christ has made the atonement, in such a manner as to leave all men inexcusable.

"At the organisation of the Church in 1810, the Westminster Confession was adopted, excepting this one idea, corresponding with the four points above given. The exception must have meant and included only their antipodes:—(1.) *Eternal* reprobates; (2.) An atonement limited to the elect number; (3.) The salvation of only elect infants; (4.) The limitation of the operations of the Spirit to the elect. Aside from these points, covered by the exception, the doctrine of the two Confessions must be identical according to the founders of our Church. If, then, Cumberland Presbyterians are not Calvinistic in doctrine, it must be from the fact that they do not accept these hard points. If so, then we understand distinctly what is essential to Calvinistic doctrine, and we are perfectly willing to be counted out.

"But it is contended by many who have adopted the Westminster Confession that it does not contain the doctrines covered by the exception. There have been persistent efforts to make the impression that the only difference between the two Churches is on the subject of an educated ministry. But here, in the greatest Presbyterian Assembly of the world, in a more public manner than it had ever been done before, a speaker declares the difference to be in doctrine, and that we are separated from other Presbyterian bodies because we are not Calvinistic in doctrine. All the history of the Church goes to establish the fact that both Churches are identical in doctrine, with the single exception covering the points given above. If history is right, we certainly know the distinguishing points of Calvinism."

## A NEW ECCLESIASTICAL CATECHISM.

THE Catechism suggested by Mr. Kelly, in *The Catholic Presbyterian* for February, would no doubt be useful; but it seems to be planned more with regard to service in England in the present age than to be Pan-Presbyterian in its aims. If that be the case, it is the duty of the English Presbyterian Church, or of some of its ministers, to work out the idea, and to produce an ecclesiastical handbook, true to the teaching of the Word of God, and at the same time, "racy of the soil." There is already in existence a little book written by an able English minister—the "Plan of the House," by the Rev. Edgar Henry of Canterbury, which seems to me the very thing that Mr. Kelly desires, and which, with some slight modifications and additions, might serve the purpose admirably. But at the same time, Mr. Kelly's remarks have revived a thought which has been in my mind for years, and the realisation of which, if it could be reached by the Presbyterian Council, would be a great boon to the Church throughout the world.

The "Shorter Catechism," as is well known, finds its way into every Presbyterian family, and is committed to memory by all young people who receive among us a religious education. Its words cling to men and women all through life; and, although not well understood when at first they are committed to memory, they often have meaning put into them at a future day, and thus help to keep even people of mature years in the way of truth. By this precious summary of the system of doctrine and duty revealed in the Scriptures, Presbyterians are perhaps more moulded, religiously, than by any other uninspired book in the world. And to it they are largely indebted for that keen grasp with which so many of them hold by the creed of Augustine and Calvin. But it

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deals only with two important departments of the Christian religion—"what we are to believe concerning God, and what duty God requires of man." It omits entirely what the Scriptures teach in regard to the Church, its government, and its worship.

The omission of any important part of the Christian system is always followed by evil effects. Some think that they see such effects in the lax attachment which some of our people have to their own Church. Many see Calvinism in the Bible who do not see Presbyterianism there; they think that one system of Church government has no more Scriptural authority than another, and that modes of Divine worship are matters in which everyone may please his taste. If it is the fact, as Mr. Kelly states, that a "large defection from their ancestral forms and principles takes place (in England) among Scottish and Irish Presbyterian immigrants and settlers," this defect in their early education is very much the cause. They did not receive the same home-training on the true nature of the Church, its principles of government, and its forms of worship, as they did in the doctrines and duties of Christianity. They were not so trained simply because the Catechism, which teaches the latter, is silent on the former. Is it any wonder that people are careless and indifferent on a religious subject counted unworthy, to all appearance, to find a place in their Catechism, and in regard to which they obtain no instruction at their mother's knee? The result is, that multitudes grow up with the notion that one ecclesiastical system is as Scriptural as another, and that it is a mere matter of taste or convenience, or of worldly consideration, to which of them one may belong.

The remedy is simple enough. Let the Presbyterian Council take up the work left undone at Westminster, and add to the Shorter Catechism a second part, expository of scriptural Church Government and Worship. Let the answers be short, clear, and expressive of the broad general principles laid down in the Word of God, and which lie at the basis of every Church with any pretension to be organised on the Divine pattern. Let the aim be to produce on the subject of the Church, its government and worship, something fit to rank and to harmonise with the doctrine and moral statements of that grand old symbol, of which it is designed to be a continuation and a supplement. To produce this addition would be no easy task, as any man will discover who makes the attempt; but surely it is possible to find among the Churches half-a-dozen men who could accomplish it; and when the supplement is approved by the Council, let it be printed along with the Shorter Catechism, and taught in every Presbyterian home.

It might be alleged that this would make the Catechism too long, and too difficult for children; and most children think it difficult and long enough already. The parts of the Catechism that at present give most trouble to young people, are the explanations of the Commandments and of the Lord's Prayer. These I would not propose to omit, but only that they should be printed in small type, being mere explanations, and not entitled to rank with the main questions, every one of which embodies some one or more great moral and doctrinal truths. This in itself would be a boon for which children would rise up and thank us. In this way I would reduce the questions to eighty, or a few more. Then, thirty or forty in addition would include all necessary to express the leading principles of government and worship. The whole might be included in some 120 questions, all printed in large type, and numbered successively; and this would not be too large an addition to the Catechism that we now use. To get rid of the "requireds," the "forbiddens," and the "petitions," most children would gladly consent to commit the 120 questions of the new catechism.

Considering the object to be gained, this proposal would, I think, be worthy of a trial. Never since 1647 could it have been done with such advantage as now. Had it been attempted previously, it must, of necessity, have been a local and an abortive effort. But if the Presbyterian Council should prepare and authorise the addition to the Shorter Catechism of such a Supplement on Church Government and Worship,—not of course as a creed, but to be used in families for the instruction of the young,—it would find its way, in due time, over the world; and

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while it would not make any of us worse Christians, it might make the next generation better Presbyterians than some of us are at present. Presbyterianism in spirit may be better than Presbyterianism in letter; but if the letter is once lost, the spirit will not long survive.

THOMAS WITHEROW.

## THE TRANSVAAL TROUBLES.

SIR,—With regret and sorrow has the attention of many in this country (Holland) been drawn to your "Note" on the TRANSVAAL TROUBLE, in the February number of *The Catholic Presbyterian*. The statements there made with respect to the BOERS and their treatment of the natives, cannot pass by unchallenged.

It is said:—"Nor ought we to think of the Boers as possessing a high and unchallengeable claim to the Transvaal. The country was in possession of a NATIVE RACE when the Boers came to it, and the treatment of THAT RACE by them is acknowledged to have been most unrighteous."

Reading this, one might be led to imagine that the Boers have taken possession of the Transvaal country somewhat after the fashion in which the English have taken New Zealand, or the greater part of India, and that they have treated the Caffres as the English have done the Maories and many an Indian tribe.

Fortunately for the Boers, this has not been the case. When they took possession of the Transvaal, that country was, for the greater part, uninhabited, nor was there any native or other race having, or laying, any claim to the possession of it.

This being the truth, I venture to request, in the name of the ill-judged, and so often misrepresented, Transvaal Boers—Presbyterians like ourselves—that you will withdraw the above statement, calculated to prejudice their cause, or to mention "the race which had possession of the Transvaal country and has been so unrighteously treated by the Boers" when they took possession of the land!

That English rule is so more favourable to the natives of South Africa than Dutch rule will possibly be questioned by the fathers and mothers, the widows and orphans of the tens of thousands Galekas, Tembus, Zulus, Basutos, and other natives, who have been slaughtered by British soldiers during the last ten years, but is not now to the point. The question is simply about the Boers, their rights or their misdeeds.

Surely Great Britain is committing a great sin in trying to shoot down the Transvaal Boers, for no other reason than that they defend their political independence, secured to them in former days by solemn covenant, by the English Government. And every English Christian has need to pray for *deliverance from blood-guiltiness*; for the Righteous God will call England to account for every drop of Boer blood shed in this most unholy warfare. My heart bleeds for our murdered people, our deserted villages, our desolated churches. Those Boers, Sir, now shot down in the name of Her Most Gracious Majesty the Queen of England, are Christians and Presbyterians.—I remain, Sir, yours truly,

F. LION CACHET,

*For many years a Transvaal Boer-Minister.*

VALKENBURG, HOLLAND, 14th February, 1881.

[In reply to Mr. Cachet we have to say:—1. Our chief authority in reference to the Boer treatment of the natives of South Africa is Dr. Livingstone. See his paper on "The Transvaal Boers," printed in *The Catholic Presbyterian* for December, 1879. 2. We hate and repudiate many of the wars carried on by the English against the natives as cordially as our friend. 3. But it remains a fact that the English Government is the determined enemy of slavery, and when we adverted to the bearing of the Transvaal dispute on the native races, it was this consideration we had in view. 4. The transference of the Transvaal to English rule was



[CATHOLIC PRESBYTERIAN, March, 1881.]

arranged with the Transvaal authorities without military force. It appears now that the people did not or do not approve of the transfer, and they are fighting for independence. The assertion of independence may in itself be very commendable, but that is no justification of the manner in which it has been done. We believe that the matter might have been settled by peaceable means.]

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## MEMORIALS OF THE PHILADELPHIA COUNCIL.

THE Philadelphia Council is not likely to be forgotten. We have now got Mr. Gutekunst's excellent photograph, and Dr. M'Cook's most interesting "Historical Decorations." The photograph contains the portraits of nearly two hundred members, and, with few exceptions, the likenesses are excellent. It must be owned that the Americans had a great advantage over the Scotch and Irish in the taking of the picture. A bright morning sky played right upon the faces of the group; and to Scotchmen and Irishmen, who are said by Americans hardly ever to behold that luminary, the effect was very severe, and the contortions of the face corresponding. Americans are better able to stand without flinching; and Indians, like Narayan Sheshadri, are not at all put out. Dr. Knox, of Belfast, looks firmly before him, but his eyes are shaded by that broad-brimmed hat which he must count a part of himself, for he wears it in spite of the command to doff. Dr. Rainy shows symptoms of considerable distress, while Dr. Schaff, beside him, wears his accustomed smile. Dr. Prime is less courageous than his brethren—he has put up his hat like an umbrella to shade him from the sun, and his face comes out blacker than Sheshadri's. Dr. Cairns faces the luminary with stern determination. Dr. Calderwood has evidently moved, for his face is blurred. Considering the difficulty of photographing so extended a line, the work is excellent, and will be valued by very many as an interesting *souvenir* of an interesting meeting.

Dr. M'Cook's "Historical Decorations" is a reproduction of the illuminated panels that excited so much interest in the Horticultural Hall. These have already been described in *The Catholic Presbyterian*. It was felt by many that they ought not to be consigned to oblivion, and here they have been reproduced in a handsome volume. The various columns were devoted to the Church history of Scotland, Ireland, England, Holland, Germany, Geneva, Italy, France, Switzerland, Hungary, Bohemia, and Spain. These are reproduced in very accurate photographs, printed by the printing-ink process, by M. Gutekunst. In addition to the photographs, we have an introductory chapter, and explanatory remarks on each column. Dr. M'Cook has added greatly to former services in bringing out this very interesting volume.

We grieve to learn that the Horticultural Hall, with the handsome Baptist Church adjacent to it, have been destroyed by fire.

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